

THE CREATION OF THE FIRST
ACCREDITED BUDDHIST SEMINARY MASTER DEGREE
IN NEW YORK CITY

BY

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DEMONSTRATION PROJECT

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ABSTRACT

THE CREATION OF THE FIRST ACCREDITED BUDDHIST SEMINARY MASTER DEGREE IN NEW YORK CITY

BY

REV. KOSHIN PALEY ELLISON, MFA, LMSW, ACPE

I am the Co-Founder and Co-Executive Director of New York Zen Center for Contemplative Care, in Manhattan, NY, the first Buddhist based organization to be a fully accredited Association of Clinical Pastoral Education independent center. There is no New York City based accredited Buddhist Seminary Program. This demonstration project is going to outline the creation of the first Buddhist Seminary Master degree and the plans for an independent Buddhist Seminary in New York City. In order to become a board certified chaplain, with the Association of Professional Chaplains, students must have a divinity based degree. This program does not exist in New York City.

The methodology for this project is both deductive and inductive. I started with a theory that there is a need for Buddhist seminary-based education. I observed through surveys that there is a need. This confirmed my theory. I then used this deductive theory to build an inductive methodology. Through the observation of the need, I identified a pattern of people who resided in the need. From this, we created a theory and actual degree program to serve those identified.

Buddhist seminary education is a new field. With a handful of programs that exist in the United States at this time, it is key to provide a roadmap to the creation of a rigorous accredited training program. This will allow others to create a like program

For Chodo, my love

ACKNOWLEDGMENTS

This work would not exist without so many—too many to name. First I must bow to the Soto Zen Buddhist Lineage that stretches back to Shakyamuni Buddha; then brought to China by Bodhidharma; then carried to Japan by Eihei Dogen; and to Taizan Maezumi who brought the teachings to America in an engaged Buddhist form. Without the lineage, this project would not be. Thank you to all the people, known and unknown, who supported these teachers so that they could allow the Dharma to flourish in their unique ways. My teacher Enkyo O’Hara has been instrumental in my own development as a teacher, student and leader. To Trudi Jinpu Hirsch Abramson, Zen monk and master teacher of chaplaincy and life. Thank you for knowing yourself so well, leaving the monastery and leading the way as the first Buddhist CPE Supervisor. To Joshua Mitsunen Moses, Anne Teich and Morgan Stebbins who each were courageous enough to dream with and operationalize this vision. I am humbled by all your efforts and treasure each of you in such unique and exquisite ways. To Dale Irvin and Eleanor Moody Sheppard, New York Theological Seminary’s President and Dean, who walk the talk. Their openness to co-creating this vision of a Buddhist seminary program within a Christian Seminary is inspiring and gives me joy. To the New York Zen Center for Contemplative Care’s Board of Directors, your continued work, care and wisdom make this work possible. The NYZCCC Students continue to be the source of my inspiration and continue to teach me what dedication, path and community are. I will close with my husband Robert Chodo Campbell. Chodo is the most incredible man I have ever known. Your integrity, humor and beauty continue to hold me in awe. Together we co-founded the New York Zen

Center for Contemplative Care—the organization with the vision to sustain this endeavor and many others.

May the merits of this work benefit all those suffering throughout space and time.

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CHAPTER 1

INTRODUCTION TO THE SETTING

New York Zen Center for Contemplative Care (NYZCCC) is the only Buddhist based organization accredited as an independent center by the Association of Clinical Pastoral Education. NYZCCC is accredited to offer Clinical Pastoral Education for Levels One and Two as well as Supervisory Education. Unlike classical Zen Centers and monasteries that focus primarily on Zen training—meditation, teacher student relationship, work practice and liturgy training—NYZCCC offers training in the arts of contemplative chaplaincy and supervisory skills for both Buddhists and non-Buddhists in addition to the traditional Zen teachings. To help facilitate the training, the Zen Center works with leading health care hospitals and hospices, and creates medical curriculum in collaboration with leading medical schools. NYZCCC also partners with places like the Garrison Institute, creating events such as the Buddhist Contemplative Care Symposium on Palliative and End of Life Care. In order to address the gap in formal academic Seminary Buddhist education, we partnered with the New York Theological Seminary in creating the Buddhist Track within the Master in Pastoral Care and Counseling degree program. The history of the Zen Center has been a journey from a single training program in Buddhist Contemplative Care to the present Zen Center that has a wide scope in capacity, impact and service.

Partnerships

Much of NYZCCC's work is in collaborative partnership with the following organizations:

Beth Israel Medical Center. NYZCCC is the first Buddhist organization to be contracted to provide chaplaincy within a mainstream hospital. We provide a Contemplative Care Program in which student chaplains visit with patients and staff under the supervision of our Senior Chaplain Supervisors. We also lead weekly group meditation for staff, patients, and families, and speak regularly to the Beth Israel community and neighbors on the health benefits of meditation, and on contemplative approaches to care. The head of Pastoral Care at Beth Israel has said that we provide the hospital with a "wonderful presence of intentional care."

New York Presbyterian Medical Center. We provide chaplain interns for the Center's robust Pastoral Care Department on both the Cornell and Columbia campuses. They provide care through the medical centers to patients, families, and staff. One of our chaplains was hired to be the Chief Chaplain Resident and Palliative Care Service Staff Chaplain.

Robert Mapplethorpe Treatment Facility. We provide a chaplain to serve this HIV/AIDS nursing home's patients and staff. The Robert Mapplethorpe Residential Treatment Facility (RMRTF) provides full medical and social services for people living with HIV/AIDS who cannot live on their own, but do not need inpatient hospital care. In its home-like setting, RMRTF has created a life-affirming environment of care that encourages a sense of community based on mutual respect, compassion, and support, which enhances the quality of life for all its residents. The RMRTF offers 24-hour ambulatory care from an expert multi-disciplinary staff. Physicians at the facility specialize in treatment of HIV/AIDS and its complications. They are trained in internal medicine to address conditions such as hypertension, emphysema, diabetes, and liver disease, among others. They also provide specialized

pain management services for patients with a history of chemical dependency and patients receiving hemodialysis. The team includes nursing professionals with many years of experience in caring for people with AIDS, chemical dependency, and serious mental illness. The Mental Health Program provides on-site psychiatric consultation, medication management, individual, couples, and family psychotherapy, professionally led support groups, substance-abuse counseling and treatment. Through music and art therapy, residents learn to express themselves in new ways. The facility also offers chaplaincy and spiritual care services. Residents receive individual comprehensive nutritional evaluations and counseling. They also learn about healthy eating in nutrition education workshops. The long-term goal for many residents is to return to living in their communities with improved health, sobriety, and coping skills that will result in a better quality of life. The RMRTF provides a range of services including individual therapy, group therapy, substance abuse counseling and education, art therapy (both group and individual), music therapy, therapeutic activities in the community, such as bowling, shows, trips to museums and exhibitions, and a spiritual retreat. The art therapy component of the program has grown and accessed grants to work on murals and a therapeutic garden. The clinical team works with residents towards their vocational goals.

Our pastoral care services provide spiritual assistance and healing. The team works in conjunction with community providers and organizations to offer case management services, vocational training, Social Security, and (for those who are being discharged) Public Assistance advocacy and assistance with law enforcement and legal issues. Each resident is assessed both at the time of admission and throughout their stay, to ensure that their personal goals are met in conjunction with the goals of the facility, to work towards sobriety, health and independence.

Hospice and Palliative Care of Westchester. We provide chaplains and volunteers to this hospice, serving on both its nursing home and home

hospice teams. NYZCCC also offers two trainings in contemplative care to both the teams and the local community.

Visiting Nurse Service Hospice. We provide our student chaplains for the patients and staff in its hospice residence and nursing homes, and to its home care patients and families. The nurse manager of the hospice residence has said that our chaplains "transform the whole residence. When they are here, we all feel held."

University of Arizona Medical School's Center for Integrative Medicine. NYZCCC co-founders are on the faculty of the Fellowship program and are working to create curriculum for their fellowship as well as their thirty-five medical schools they work in.

New York Theological Seminary. We provide curriculum, syllabi, program design, and professors for our partnership in creating the Buddhist Track in NYTS' Master in Pastoral Care and Counseling degree. Highlights include:

- Since August 2007, the NYZCCC has provided care in the following ways:
- 43,478 individuals received contemplative care in the face of death, cancer, AIDS, and other illnesses.
- 15,681 family members, couples and friends received contemplative care as they dealt with grief, mourning and loss.
- 30,229 hours of compassionate care have been given by our volunteer chaplains.
- 11,784 staff people in hospitals, hospices, and prisons received spiritual care, including doctors, nurses, social workers and officers.
- 3,094 Contemplative care and meditation groups were run by our volunteer chaplains, with over 4,100 people attending.
- 5,315 men and women from the general public have received education in topics such as death and dying, Buddhist approaches to death, addictions and spirituality, and contemplative practices.

Location

New York Zen Center for Contemplative Care is based in New York City, in downtown Manhattan, in order to be near our clinical partners. New York City is one of

the most culturally and religiously diverse cities in the world. With over 36,000 Buddhists, it ranks as one of the top ten U.S. cities for practitioners. While we train our multi-faith students to serve in a multi-faith context, it is also essential that they be trained to serve Buddhists of all traditions. NYZCCC's chaplains are frequently called on to serve Buddhists at a wide variety of hospital, hospice, nursing home, and home settings. A Master level training program and an independent seminary would help address these needs.

We also train chaplains from California, Rhode Island, Massachusetts, Connecticut, New Jersey and upstate New York. New York City becomes the home base for training in multiple locations.

Focus Situation:

The NYZCCC Board of Directors fully supports this effort to both maintain an excellent quality Buddhist Track in New York Theological Seminary's Master in Pastoral Care and Counseling degree, as well as supporting the continued work to create the first Buddhist seminary in New York City. Both co-executive directors, the manager of operations, program coordinator, and NYZCCC's consultants are all available to support and nourish this important effort. This project's site team includes Morgan Stebbins, MDiv, LMSW, DMin candidate, Anne Teich, PhD, and Joshua Moses, PhD. The team is also fully engaged with this effort.

CHAPTER 2

PRELIMINARY ANALYSIS

I am the co-founder and co-executive director of New York Zen Center for Contemplative Care, in Manhattan, NY, the first Buddhist based organization to be a fully accredited Association of Clinical Pastoral Education independent center. In order to become a board certified chaplain with the Association of Professional Chaplains, students must have a divinity-based degree. There is no New York City-based accredited Buddhist Seminary Program. This demonstration project is going to outline the creation of the first Buddhist Seminary Master degree and the plans for an independent Buddhist Seminary in New York City.

NYZCCC is creating accredited Buddhist Seminary education to provide the New York City metro area with a center for Buddhists who wish to become board certified chaplains through the Association of Professional Chaplains, the leading certifying body for chaplains in the United States. To become board certified, a Buddhist chaplain must complete four units of Association of Clinical Pastoral Education (ACPE) accredited Clinical Pastoral Education (CPE); have an accredited divinity degree or the equivalent; two thousand hours of chaplaincy after the completion of the fourth CPE unit; and an endorsement by a religious body to function as a chaplain. NYZCCC is already an independent accredited center of chaplaincy by ACPE, and through our clinical partners, students can complete their two thousand hours. We can also provide the endorsement for students who work with NYZCCC teachers.

The missing piece was the accredited seminary training. Through its years of service in the community, NYZCCC has identified a compelling societal need for contemplative care, as well as a growing demand for academic education leading to a professional degree. To determine the level of interest for a Master Level Buddhist Contemplative Care Seminary program, we began with a small market research survey of our own students. A promising number have expressed interest, and we anticipate similar interest from the New York metro area Buddhist community and beyond. There were 70 respondents to the survey, which was sent to 100 people. The following chart summarizes the positive levels of interest:

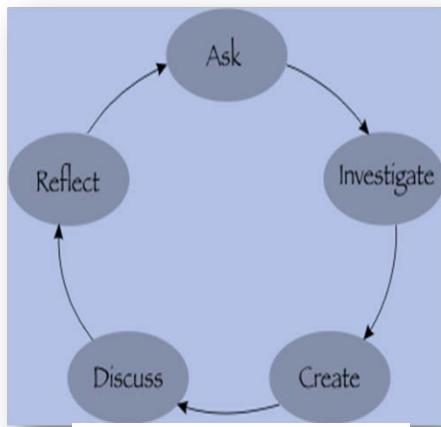
Table 1: Level of Interest in Program

Level of Interest in a Buddhist Masters		
Would Apply	21	31%
Are Interested	34	48%
Subtotal	55	79%

The remaining 21% of the respondents were “not interested” or had no opinion. The overall positive response encouraged us to begin our partnership with New York Theological Seminary, with the Buddhist Track in the Master in Pastoral Care and Counseling. In service to the growing recognition of the benefits of spiritual care in hospital, hospice, and other community service settings, NYZCCC is now poised to take the next strategic step in its development, which is to found the first independent Zen Buddhist seminary in New York City.

The proposed Independent Seminary will offer graduate education in semester length courses, as well as a low-residency format to accommodate the busy schedules and variable locations of the adult population. Its approach will be rooted in the Zen Buddhist tradition, and will also reflect the wonderful diversity of the Mahayana, Theravada, and Vajriana Schools of Buddhism. Thus, it will be both a unique and complementary seminary among New York City's seminaries.

Drawing on the best of traditional education and innovative experiential models, the NYZCCC educational philosophy emphasizes action and reflection, and the incorporation of theory and practice, based on interactive cycles of student-directed and didactic seminars.



The Master program is a response to the world's growing demand for leaders rooted in Buddhist contemplative traditions that are able to look outwards and bring their wisdom and knowledge to the broader community.

What sense of urgency do you have concerning the problem? As one of the World's major religions and as New York City is one of the world's central hubs of study, culture and religion, it seems both urgent and congruent to build an excellent seminary here. This would honor the spiritual, historical, social, economic, psychological

dimensions of the Buddhist tradition. It requires a new seminary system that is rooted in the 2,500-year-old tradition.

We expect to roll out this vision in two parts. The first part is the Buddhist Track in the Master in Pastoral Care and Counseling, offered in conjunction with New York Theological Seminary. The second part is to begin establishing an independent Buddhist Seminary. This will bring Buddhists into the seminary culture and conversation of New York City, and reduce the need to head off to far-flung places to receive a quality Buddhist seminary education.

At the moment, New York Zen Center for Contemplative Care has the human, intellectual, and financial resources to maintain and grow our partnership with New York Theological Seminary. In order to roll out the independent seminary, we need to widen the scope of funding to support the establishment of the independent seminary. We are currently sourcing potential funding partners for the larger vision. The site team, the board of directors, and the advisory board all have the networks required to connect us to the larger funders. The site team has the intellectual and human resources to move this forward. Our site team has no conflicts of interest.

The site team members and their roles:

Anne Teich, PhD, is the academic affairs manager at California Institute of Integral Studies. She is a Buddhist teacher and supporter of NYZCCC's efforts. Her expertise on the site team is around building a sound and clear proposal and program.

Morgan Stebbins, MDiv, LMSW, LP, DMin candidate, is a Jungian psychoanalyst, a faculty member of New York Zen Center for Contemplative Care in the New York Theological Seminary Buddhist Track, and on the faculty of the Jungian Psychoanalytic Association. Morgan participates in the curriculum design, as well implementation as one of the professors.

Joshua Moses, PhD, is an anthropologist. He is currently a postdoctoral fellow in the Social and Transcultural Psychiatry Division of McGill University, where he coordinates the Family Centered Mental Health Promotion for Aboriginal Youth. Joshua's role on the site team is to ensure all the elements of the project work together coherently.

CHAPTER 3

IMPLEMENTATION

On December 10, 2012, I organized an educational open house from 7:30 pm to 9:00 pm for the New York Zen Center for Contemplative Care Community. The session was advertised through our monthly newsletter as well as direct emails to our current students and graduates of our Foundations in Buddhist Contemplative Care Training program, as well as all community members who attend workshops and weekly meditation. Our core community is made up of about 200 people of multiple faiths, cultural backgrounds and sexualities. I recruited James Morgan, NYZCCC's staff chaplain and educational coordinator, and Rev. Robert Chodo Campbell, NYZCCC's co-founder and co-executive director, to join me in leading the Educational Evening Open House.

I conducted both a pre and a post survey of those who attended the open house. Twenty-five members of the community attended the open house. 100% participated in the pre and post survey. The Pre-Survey showed that 30% indicated that they understood the educational path of the Buddhist Track in the Master in Pastoral Care and Counseling; 20% indicated they understood the accreditation path to become a Board Certified Chaplain; and 25% understood that New York Zen Center for Contemplative Care had both an accredited Clinical Pastoral Education training program.

The Post-Survey showed that 100% indicated that they understood the educational path of the Buddhist Track in the Master in Pastoral Care and Counseling; 95% indicated

that they understood the educational path of the Buddhist Track in Pastoral Care and Counseling; and 100% understood that New York Zen Center for Contemplative Care had both an accredited Clinical Pastoral Education training program.

The positive results of these surveys resulted in the gathering of a team of three key stakeholders to create a Buddhist Track in Pastoral Care and Counseling degree. In order to create a dynamic and relevant Buddhist Seminary Track, it was clear to me that a great team needed to be assembled. Since our project of this seminary track is religious, educational, psychological and health care related, a team reflecting these aspects became essential, covering the key areas of the Buddhist Track in the Master in Pastoral Care and Counseling. For the religious aspect, I am a Soto Zen Buddhist priest and Zen teacher. It is instrumental to have this grounding for the Buddhist Track to have integrity and depth. For the academic institutional grounding, the Track needed someone who has both a depth of understanding of Buddhist education and the experience of how an academic institution works and functions. For the psychological aspect, the Track needed someone with grounding in Buddhism as well as a clear and depth experience in psychological education and curriculum design. For the health care aspect, the Track needed someone with grounding in Buddhist practice and depth and experience within medical institutions and their educational and research components.

In summary, the following are the criteria for the site team:

- Twenty or more years in Buddhist practice.
- Holding a PhD or DMin (or eligible) in education, religion, psychology, or health related field.
- History and track record in one of the following: curriculum design, program design, research, and health care.

My sight team of Anne Teich, Morgan Stebbins, and Joshua Moses represent a broad range of knowledge and a high mastery of skills

From July 2011 until January 2012 the site team met regularly to create a solid proposal for the partnership and collaboration with New York Theological Seminary. This created the first ever Buddhist Seminary Master's program in New York City. The partnership was created through the birth of the Buddhist Track within New York Theological Seminary's existing Master in Pastoral Care and Counseling degree.

The site team worked closely with the New York Theological Seminary President Rev. Dr. Dale Irvin and Dean Rev. Dr. Eleanor Moody Sheppard in working out the partnership. The main collaborations were translating the Buddhist context into one that would be relevant and respectful of Buddhist practitioners. While I was the main point person for the New York Zen Center for Contemplative Care site team, I met regularly with them to receive guidance, edits, feedback, and suggestions.

Together with the New York Theological Seminary team and the New York Zen Center for Contemplative Care team, we created a map and an academically rigorous and rich curriculum. As a way to announce the Buddhist Track, the site team created the following advertisement and press release that was approved by New York Theological Seminary as a way to announce this collaboration effort. The program was launched with a press release:

PRESS RELEASE:

NEW YORK, NY, February 9, 2012 – New York Theological Seminary (NYTS) and the New York Zen Center for Contemplative Care (NYZCCC) have joined forces to provide the first fully accredited program for Buddhist practitioners seeking a Master's degree in Pastoral Care and Counseling in New York City. Launching Spring 2012, the partnership establishes a rigorous Buddhist studies track within the NYTS Master of Arts in Pastoral Care and Counseling program designed for

those who wish to serve the world as spiritual care providers in hospitals, hospices, nursing homes, mental health centers, and other institutions.

The creation of this innovative curriculum was supported by The Palatte Fund and the Henry Luce Foundation. The Palette Fund honors the legacy of Rand Harlan Skolnick through collaborative grant-making and programs that value human rights and education. The Luce Foundation supports multi-faith initiatives at NYTS.

“The New York Zen Center for Contemplative Care is very excited about our new partnership with NYTS,” says Koshin Paley Ellison, co-executive director of NYZCCC, “It allows us to offer anyone interested in Buddhist based chaplaincy the opportunity to receive fully accredited seminary training and clinical training. This will provide the next generation of Buddhist practitioners an actual livelihood in spiritual service as chaplains working at the bedside of those in critical need.”

As a leader in multi-faith education and chaplaincy, NYTS programs embrace Buddhism as well as other major faith traditions. The Buddhist track includes courses in Buddhist scriptures, Buddhist philosophy, and world religions to enhance the pastoral care and counseling program. Additionally, students who enroll in the program will receive 1600 hours of innovative contemplative-based clinical training through NYZCCC in two of New York City’s top medical centers: New York Presbyterian and Beth Israel Medical Center.

“Our metropolitan context is extraordinarily diverse both religiously and spiritually” notes NYTS president Dale T. Irvin. “Christian institutions such as NYTS are increasingly being called upon to extend their resources and assist other religious faiths in training for leadership. Today, a Buddhist in a hospital or other facility in our region is more likely than ever to be visited by a chaplain of another faith. I, for one, would be comforted to know that the Buddhist chaplain who was calling on me or another member of my congregation or family in the hospital had been trained in this innovative pastoral care program with NYTS and NYZCCC.”

For more information on NYTS or NYZCCC please contact:

Koshin Paley Ellison, co-founder of New York Zen Center for Contemplative Care 917-622-8341 Koshin@zencare.org.

Dale Irvin, President, New York Zen Center for Contemplative Care
91vin@nyts.edu.

We also collaborated on an advertisement that was placed in *Tricycle: the Buddhist Review*, the nation's leading Buddhist magazine (see Appendix C).

I also created a set of pages on the New York Zen Center website that contain the majority of the information about the program that is found in this thesis, and which made it publicly accessible. The structure of the program, the faculty, and the requirements of the degree are outline both on the website and in the following chapter.

CHAPTER 4

MASTER OF ARTS IN PASTORAL CARE AND COUNSELING: BUDDHIST TRACK

New York Theological Seminary (NYTS) is a Christian institution of graduate theological education that is historically committed to educating people for ministry in the urban context. NYTS and its degree programs are accredited by the Association of Theological Schools in the United States and Canada (ATS). The New York Zen Center for Contemplative Care (Zen Center) offers a Clinical Pastoral Education (CPE) Buddhist chaplaincy training program that is fully accredited by the Association for Clinical Pastoral Education (ACPE). The Zen Center serves the growing needs of Buddhists and followers of other religious traditions for accredited training in chaplaincy. The Zen Center does not offer an accredited graduate degree. To meet the needs of chaplaincy training candidates in the Zen Center who are seeking to earn an accredited graduate degree for professional purposes, NYTS and the Zen Center collaborate to offer a Buddhist track in the NYTS Masters of Arts in Pastoral Care and Counseling (MAPCC) degree program.

The MAPCC is a 48-credit graduate degree designed to be completed in two years and to prepare candidates for specialized ministry. It should be noted that the MAPCC degree does not meet the full educational requirement of 72 graduate credits that has been established by the Association for Professional Chaplains (APC) for board certified chaplains. Candidates in the Buddhist track who complete the MAPCC at NYTS will be expected to complete four units of CPE through the Zen Center (worth 16 graduate

credits) plus 8 additional credits of graduate coursework at NYTS or in another institution in order to meet the 72-credit equivalency requirement of APC.

Candidates in the Buddhist track of the MAPCC at NYTS must successfully complete 18 credits of study in Buddhist scriptures, Buddhist history, and Buddhist philosophy or world religions in order to meet the established requirements for biblical, historical, and theological studies in the MAPCC degree; and they take the year-long sequence of Foundations in Buddhist Contemplative Care I & II in their first full year in the program in place of the Introduction to Pastoral Care and Counseling course in the MAPCC. These courses are offered within the NYTS curriculum and are taught by members of the NYTS core or adjunct faculty who are also approved by the Zen Center. Students in the Buddhist track must also attend four retreats offered through the Zen Center in place of the four NYTS Master's degree program retreats that are required as part of the MAPCC. All students identified as being in the Buddhist track will be assigned an academic advisor from the Zen Center who is also an affiliate member of the NYTS faculty and who will work closely with the NYTS academic dean to insure all matters of academic advisement are addressed. All other components of the degree are the same as others in the MAPCC program.

The Curriculum

The MAPCC curriculum integrates theological learning with psychological training in order to enhance both skill and understanding. Of the 48 credits, 28 are for required courses and 20 are electives. Of the 28 required credits, 8 are for Introduction to Pastoral Care and Counseling (4) and the year-long Practicum with Capstone Project (4). The remaining 20 required credits are distributed across other disciplines in the theological curriculum as follows: 10 credits for Sutra and Sacred Texts; 4 credits for

Introduction to Theology; 4 credits for Buddhist History; and 2 credits for Introduction to Theological Education, a year-long course that combines spiritual and academic aspects of formation in learning.

Students who are in the Buddhist track of the MAPCC are to take 9 credits in Buddhist scriptural studies or comparative scriptural studies from world religious traditions to meet the requirements for Bible; and 9 credits in Buddhist history and philosophy, and/or the history of religions / comparative religious studies (with special attention to religious pluralism in the United States) to meet the requirements for theology and history. They also take the year-long sequence of Foundations in Buddhist Contemplative Care I & II. These courses are offered annually within the NYTS Master's degree program and are identified in the annual NYTS course list by the prefix "ZEN" in the course code.

Students in the Buddhist track must complete Introduction to Theological Education for 2 credits during their first year in the program. Introduction to Theological Education has five components: attendance in two evenings of orientation from 6 to 9 pm the first Tuesday and Wednesday after Labor Day each year; a writing sample which is administered during one of these evenings; an introduction to the Burke Library at Union Theological Seminary, which is offered during the month of September; training in the NYTS online learning system (Moodle), which is also offered in September; and attendance and participation in two retreats held during the first week of the fall and spring semesters. Candidates in the Buddhist track participate in two retreats offered by the Zen Center during the first year to meet the retreat requirement. The Zen Center will

certify with the NYTS academic dean or designated professor of record for Introduction to Theological Education satisfactory completion of this requirement for each candidate.

Learning Competencies

The MAPCC Buddhist track seeks to prepare men and women for ministry who are:

Informed scripturally, and knowledgeable concerning the historical development of Buddhist thought and tradition as well as other religious traditions equipped for diverse and inclusive partnerships in religious communities, the city, and the world centered in a spiritual tradition which is dynamic in its formation and open to continuing revelation aware of their own ongoing personal spiritual and psychological development knowledgeable about the complexity of the human being and the contribution that context makes in terms of the formation and development of the person and groups of people skillful at translating their gained knowledge into praxis in expressions of ministry, and into leadership within their religious community.

Admissions and Registration

Candidates for the Buddhist track of the MAPCC degree must follow the regular NYTS application and admissions process and be accepted into the degree program.

Candidates should identify themselves at the time of their initial application as being candidates for the Buddhist track, doing so through the Zen Center. An academic advisor who is an affiliated faculty member at NYTS from the Zen Center will be assigned to them.

Candidates for the Buddhist track of the MAPCC must register for all courses through NYTS and are responsible for all applicable NYTS tuition and fees. Candidates for the degree are eligible for financial aid under regular NYTS guidelines, including federal loans. All other academic policies and procedures for the degree will apply.

Candidates who are not pursuing the MAPCC degree but wish to attend one of the

courses designated in the NYTS curriculum as a “ZEN” class may do so by registering as an “Auditor” through the Zen Center, paying any fees that are charged by the Zen Center. NYTS will not accept auditors for courses identified by the “ZEN” prefix in the curriculum. Those wishing to audit these courses must do so through Zen Center.

Figure 2 NYTS Master of Arts in Pastoral Care and Counseling (MAPCC) Buddhist Track Curriculum Design

	All Year	Fall	Winterim	Spring	Summer
Year A	*Introduction to Theological Education (2)	*Buddhist Scriptures (4) *Foundations in Buddhist Contemplative Care I (4)	Elective (2)	*Buddhist Scriptures (4) *Foundations in Buddhist Contemplative Care II (4)	Electives June (2/3) July (3) August (3)
Year B	*Practicum with Capstone fall & spring (2 & 2)	*Buddhist History & Philosophy (4) Elective (4)	Elective (2)	*Buddhist History and Philosophy (4) Elective (4)	

Director and Faculty

The first strategy was to recruit an excellent faculty that would reflect the scope of Buddhist Studies, Palliative Care, and Psychology. The site team identified the faculty, and as the director of the Buddhist Track, I engaged the faculty and co-developed syllabi that would reflect and enhance the curriculum of the Zen Buddhist Track in the Master in Pastoral Care and Counseling degree. Below is the current faculty:

DIRECTOR OF BUDDHIST TRACK STUDIES

Rev. Koshin Paley Ellison, MFA, LMSW, DMin candidate, co-founded the New York Zen Center for Contemplative Care, the first Buddhist organization to offer fully accredited chaplaincy training in the United States. The organization delivers contemplative approaches to care through education, direct service, and meditation practice. In order to bring the work to a broader audience, he co-developed the Foundations in Buddhist Contemplative Care Training Program. Koshin leads the

Buddhist Track in the Master in Pastoral Care and Counseling at NYZCCC's education partner, New York Theological Seminary. He is also an adjunct professor at the Institute of Buddhist Studies. He is the co-director of Contemplative Care Services for the Department of Integrative Medicine at Beth Israel Medical Center, where he also serves on the Medical Ethic Committee. Koshin is a dynamic, original, and visionary leader and teacher. His public programs have introduced thousands to the practices of mindful and compassionate care of the living and dying. 30,000 people listen to his podcasts each year. His groundbreaking work has been widely featured in the media, including the PBS Religion and Ethics Newsweekly, and in numerous print publications such as *The New York Times* and *Los Angeles Times*. He is a senior Zen Buddhist Monk, Dharma teacher, chaplaincy supervisor and psychotherapist.

FACULTY

Craig D. Binderman, MD, is currently the director of the Adult Palliative Medicine Service at Columbia University Medical Center. He was previously an attending physician on the Palliative Care Service at the Massachusetts General Hospital and directed the MGH Cancer Pain Clinic. Dr. Binderman received his M.A. in philosophy (Columbia) before earning his medical degree from Ben Gurion University in Israel. He completed both a residency in Family Medicine and a fellowship in Hospice and Palliative Medicine at Beth Israel Medical Center in New York. He then went on to complete a medical ethics fellowship at Harvard Medical School. Dr. Binderman has published articles and chapters on early palliative care in lung cancer patients, medical ethics, existential distress, symptom assessment and quality of life in chronic lung and heart failure patients, as well as pain management in hematology and oncology patients and patients with a history of substance abuse. His academic interests include: decision-making at the end of life, the role of palliative care in public health, medical ethics, and the integration of palliative care in critical care medicine. He also has a strong interest in teaching and developing programs to improve students and residents' skills in communication and care for the dying.

Rev. Robert Chodo Campbell, HCC co-founded the New York Zen Center for Contemplative Care, the first Buddhist organization to offer fully accredited chaplaincy training in America. The organization delivers contemplative approaches to care through education, direct service and meditation practice. In order to bring the work to a broader audience, he co-developed the Foundations in Buddhist Contemplative Care Training Program. Chodo is part of the core faculty for the Buddhist Track in the Master in Pastoral Care and Counseling at NYZCCC's education partner, New York Theological Seminary. Chodo is an adjunct professor at the Institute of Buddhist Studies. He is co-director of Contemplative Care

Services for the Department of Integrative Medicine at Beth Israel Medical Center. Chodo is a dynamic, earthy, and visionary leader and teacher. His public programs have introduced thousands to the practices of mindful and compassionate care of the living and dying. 30,000 people listen to his podcasts each year. His groundbreaking work has been widely featured in the media, including the PBS Religion and Ethics Newsweekly, and in numerous print publications such as *The New York Times* and *Los Angeles Times*. He is a senior Zen Buddhist monk, Dharma teacher, and senior chaplain.

Peter N. Gregory, PhD, joined the Smith College faculty in 1999. After receiving his doctorate in East Asian languages and civilizations from Harvard University in 1981, he taught in the Program for the Study of Religion at the University of Illinois for fifteen years. He has also served as the president and executive director of the Kuroda Institute for the Study of Buddhism and Human Values since 1984, and in that capacity he has directed two publication series with the University of Hawaii Press: “Studies in East Asian Buddhism” and “Classics in East Asian Buddhism.” Gregory’s research has focused on medieval Chinese Buddhism, especially the Chan and Huayan traditions during the Tang and Song dynasties, on which he has written or edited seven books, including Tsung-mi and the Sinification of Buddhism (1991). He is currently completing a translation of a ninth-century Chinese Buddhist text on the historical and doctrinal origins of the Chan tradition. Since coming to Smith, Gregory’s research and teaching have become increasingly concerned with Buddhism in America. He produced a film on the subject, *The Gate of Sweet Nectar: Feeding Hungry Spirits in an American Zen Community* (2004), and co-edited a book, *Women Practicing Buddhism: American Experiences* (Wisdom Publications, 2007).

Rev. Trudi Jinpu Hirsch, ZPO, ACPE, serves as chaplain supervisor, and is a Soto Zen Buddhist priest with the Village Zendo. Jinpu is an adjunct professor at the Institute of Buddhist Studies. She was a monastic at Zen Mountain Monastery for eleven years. She was the acting director and chaplain supervisor for Beth Israel Medical Center for four years. Jinpu is on the core faculty of the Center’s Buddhist Chaplaincy Training Program, and she is the supervisor for the Center’s Buddhist CPE Training Program.

Pilar Jennings, PhD, is a writer and researcher who has focused on the clinical applications of Buddhist meditation practices. She received her Ph.D. in Psychiatry and Religion from Union Theological Seminary, and has been working with patients and their families through the Harlem Family Institute since 2004. Jennings is a long-term practitioner of Tibetan and Vipassana Buddhism.

Her publications have included *East of Ego: The Intersection of Narcissism and Buddhist Meditation Practice*, and *I’ve Been Waiting for*

you: Reflections on Analytic Pain. Her most recent book, *Mixing Minds*, was released in December, 2010 through Wisdom Publications. It explores the interpersonal dynamics between Buddhist teachers and their Western students, comparing it to the relationships between psychoanalysts and their patients. Jennings is a researcher at the Columbia University Center for Study of Science and Religion, where she explores the impact of narcissism on environmental issues. She is also a facilitator of a Columbia University faculty seminar that addresses topics related to slavery and memory. In her ongoing psychotherapeutic work with inner city families, Jennings has sought to explore the impact of racism on children. With her unique approach to clinical work, she has integrated traditional psychological healing models and meditation. Jennings has also trained as a Buddhist Contemplative Care Provider through the New York Zen Center for Contemplative Care. Through this training and contemplative care at Beth Israel Hospital in New York City, Jennings has brought the combination of her divergent interests and background to another population in need of sensitive psychological and spiritual care. As a contemplative care provider, she has made efforts to explore the psychological and spiritual needs of disenfranchised populations.

Diane E. Meier, MD, is director of the Center to Advance Palliative Care (CAPC), a national organization devoted to increasing the number and quality of palliative care programs in the United States. She is also director of the Lillian and Benjamin Hertzberg Palliative Care Institute; Professor of Geriatrics and Internal Medicine; and Catherine Gaisman Professor of Medical Ethics at Mount Sinai School of Medicine in New York City, where she has served on the faculty since 1983. Meier is the recipient of numerous awards, including the 2008 MacArthur Fellowship, National Institute on Aging Academic Career Leadership Award, the Open Society Institute Faculty Scholar's Award of the Project on Death in America, the Founders Award of the National Hospice and Palliative Care Organization, and the Alexander Richman Commemorative Award for Humanism in Medicine. She is the recipient of a five-year NIA Academic Career Leadership Award, and she is the principal investigator of an NCI-funded five-year multi-site study on the outcomes of hospital palliative care services in cancer patients.

Bruce (B.J.) Miller, M.D., is executive director of the Zen Hospice Project. He is also a hospice and palliative care specialist who treats hospitalized patients with terminal or life-altering illness at UCSF Medical Center. He also sees patients in a palliative care clinic, the Symptom Management Service, of the UCSF Helen Diller Family Comprehensive Cancer Center. Miller, a native of Chicago, studied art history as an undergraduate at Princeton University. He worked for several years for art and disability-rights nonprofit organizations before earning a medical degree at UCSF. He completed an internal medicine residency at Cottage Hospital in Santa Barbara, where he was chief resident, and a fellowship in Hospice and

Palliative Medicine at Harvard Medical School, working at the Massachusetts General Hospital and Dana-Farber Cancer Institute. In his work, he connects art, spirituality and medicine in end-of-life care. Miller is an assistant clinical professor of medicine in the Division of General Internal Medicine. He has a grant from the Fetzer Foundation to help integrate spirituality with the health of mind and body into medical education.

Roshi Enkyo O'Hara, PhD, is the abbot of the Village Zendo (Dotokuji). Enkyo Roshi is a Zen priest and certified Zen teacher in the Soto tradition. She studied with Roshi John Daido Loori of Zen Mountain Monastery and Taizan Maezumi Roshi of the Zen Center of Los Angeles/Zen Mountain Center. In 1997 she received Shiho (dharma transmission) from Roshi Bernie Tetsugen Glassman and in June, 2004, she received inka from him in an empowerment ceremony held at the House of One People in Montague, MA. Roshi currently serves as co-spiritual director of the Zen Peacemaker Family, a spiritual, study and social action association. Enkyo Roshi's focus is on true self-expression, peacemaking, and HIV/AIDS activism. She holds a PhD in media ecology and taught multimedia at New York University for over twenty years.

Andrew Olendzki, PhD, was trained in Buddhist studies at Lancaster University in England, as well as at Harvard and the University of Sri Lanka. The former executive director of IMS, he is currently the senior scholar at BCBS, and is editor of *Insight Journal*.

Morgan Stebbins, MDiv, LMSW, LP, DMin candidate. As a member of the site team, his biography appears on page 113.

In the Spring of 2012, we held two courses. One class was part of the scripture/sacred text requirement.

The Lotus Sutra; 4 credits, with Prof. Roshi Enkyo O'Hara.

The Lotus Sutra, a classic Mahayana scripture, is an influential and beloved collection of parables, teachings, and encouragements. A vital wellspring of Mahayana Buddhism, it serves as a primary text for the Tiantai and Nichiren sects, as well as a literary source for Zen and for lay people in China, Japan, Korea, and Vietnam. The drama and wisdom of this text are astonishing and enjoyable to read and study. In this class, we will explore by means of lecture, discussion, writing, and contemplation how the insights of the sutra speak to a contemporary audience in the West. Issues of gender, accessibility to spiritual insight, and skillful means will be analyzed. Requirements for the class include a (3,000-5,000 word paper), and participation in discussion and class exercises. The evaluation will be based equally on these three elements. While the emphasis will be on the text itself, students will be encouraged to deepen their understanding with the varied supplemental readings.

The second class was more psychologically based to compliment the Pastoral Care and Counseling requirements of the Master.

The 100 Peaceful and Wrathful Deities: Textual History, Ritual Use, Meditative Practice, and Psychological Translation of the Tibetan Book of the Dead; 4 credits with Prof. Morgan Stebbins, LMSW, LP, DMin candidate.

This course will comprise a study of the textual history of the Bardo Thodol as well as its ritual use in Tibetan culture and certain parallels in the West. After considering different hermeneutic lenses, we will employ the psychological method of symbolic translation, in order to consider the text's presentation of an "other" reality. Specifically, the Buddha families are seen both within the text and from a psychological vantage point as modes of consciousness; when assimilated, they can initiate a profound change of perspective. Comparisons with modern models of consciousness will show the nuances as well as shortcomings of this text in light of its cultural context. The Bardo Thodol will also be compared to other systematic explorations of non-literal realities, such as the Egyptian Book of the Dead and Jung's own opus of the undiscovered country, the Red Book. There are four distinct but hermeneutically related learning goals for this class. The first is to appreciate the text-cycle of the Bardo Thodol within its textual, historical, and liturgical settings. The second is to place the work, at a conceptual level, within the tradition of Buddhist thought as it arrived from India and encountered indigenous traditions. The third is to look at parallels of afterlife motifs from varying traditions. Finally the class will attempt to ground this material in modern psychological models and when possible in personal experience - we are dealing, after all, with the phenomenon of death.

Both courses were fully enrolled. From this starting place, we developed a full slate of courses for the 2012/13 fall, spring, and summer academic year:

FALL 2012

The first class is designed to match the Master in Pastoral Care and Counseling's "Introduction to Pastoral Care and Counseling." It is a course that is two semesters and includes one hundred hours of clinical work alongside one hundred and fifty educational hours.

Foundations in Buddhist Contemplative Care 1 & 2 (Fall & Spring); 4 credits with Prof. Rev. Koshin Paley Ellison, MFA, LMSW, DMin candidate, with Robert Chodo Campbell, Trudi Jinpu Hirsch Abramson, and Roshi Enkyo O'Hara.

This 10-month course covers a wide array of care-giving topics including introduction to the function of a contemplative care practitioner within health care and other social service settings. Using lecture, group work, and written report formats, participants will learn cultural competency, spiritual assessment, delivery of relationship centered care, applied counseling skills in the areas of grief, loss and dying, and the importance of integrative and relational collaboration in health care settings.

In collaboration with the Garrison Institute, one of the country's leading institutions in contemplative education, we co-created the following elective.

Buddhist Contemplative Care Symposium on Palliative and End of Life Care; 2 Credits. With Profs. Rev. Koshin Paley Ellison, MFA, LMSW, ACPE, DMin candidate, with: Anthony Back, MD, Diane Meier, MD, Judy Lief, Rev. Robert Chodo Campbell, Radhule Weininger, MD, Michael Kearney, MD, Roshi Enkyo O'Hara, Ph.D, and BJ Miller, MD.

Recognized as leaders in the fields of contemplative study and social change, the New York Zen Center for Contemplative Care and the Garrison Institute are offering four days for professional caregivers to gather, explore, and define best practices within palliative and end of life care. Keynote speakers will ground the four days by speaking on their fieldwork and reflecting on innovative approaches in implementing contemplative-based care programs at their facility and beyond. Individual techniques, open dialogue, and co-created practices will be experienced as tools to uplift how contemplative and mindful care can change the quality of care between caregiver and patient.

The Bible as Psyche: The Logic and Transformation of the Soul in the West; 4 Credits with Prof. Morgan Stebbins, MDiv, LMSW, LP, DMin candidate.

This course treats all great cultural artifacts as true documents of the deepest psyche. The Bible is the world's best-selling book and is the textual foundation of the Western world.

As such it contains structure and dynamics of our personal, social and transformational experiences. It will be our task to read the text in a way that illuminates that structure and dynamics. We will practice a careful exegesis—that is, to be guided by the text rather than by theological assumptions—in our attempt at a new understanding. We will examine the key texts from the Hebrew Bible and the New Testament, comparing traditional theological readings (including mystical and heretical understandings) with our developing psychological method. The goal is twofold: to understand ourselves, our culture, and, for the chaplains, our patients, in a deeper and more compassionate manner; and also to learn to understand any person's psyche in a fresher, less biased manner.

How to Catch an Ox: Zen History and Practice; 4 credits.

Prof. Rev. Koshin Paley Ellison, MFA, LMSW, ACPE, DMin candidate.

What is Zen? It is said it is the school of Buddhism that is beyond words and letters. Yet, the Zen school has more texts, poetry, and art than any other! This course presents an overview of the Zen Buddhist School, with a particular emphasis on the formation of the scriptural and classic literature and the background of the culture and history of ancient China and Japan. The course includes group sessions in which students will develop skills necessary to extract meanings out of the scriptural and classic texts in a clear and rigorous manner. Special attention will be paid to the literary structure of the narrative and the social history of the Zen tradition. Implications for spiritual reflection and ministry will also be explored.

Buddhist Meditation and the Psyche; 3 credits with Prof. Pilar Jennings, LP, PhD.

In this course we will explore the practice of Buddhist meditation and its applications for psychological healing with a focus on Theravada and Tibetan Buddhist meditation practice. Through experiential periods of sitting practice, alongside class discussions and assigned readings, this course will examine the many psycho-spiritual challenges and gifts of Buddhist meditation. While focused on the practice of Buddhism, this course will also address the basic teachings in order to facilitate a deeper and broader understanding of its philosophy and psychological orientation. As we explore the foundational concepts addressed in both Buddhist and psychoanalytic literature, we will seek to understand the spiritual and psychological complexities of Buddhist meditation.

SPRING COURSES

Zen Buddhist Ethics/Medical Ethics: History and Clinical Practice; 4 credits, with Prof. Rev. Koshin Paley Ellison, MFA, LMSW, ACPE, D.Min candidate; with Craig Blidnerman, MD.

Buddhist ethics emerged as an academic discipline in 1992, with the publication of Damien Keown's book, *The Nature of Buddhist Ethics*. His subsequent co-founding of the *Journal of Buddhist Ethics* in 1994 further solidified the birth of a new field in the

discipline of Buddhist studies. Prior to Keown's book, only a handful of books and articles existed that attempted to delve into the questions of a specifically Buddhist ethic from a Western philosophical perspective. In the past twenty years, Buddhists have entered the medical system in formal ways as chaplains on the interdisciplinary and Medical Ethics teams. This course will be an examination of Buddhist ethics and how it is alive in our lives and within the clinical application within the field of medical ethics. Guest medical ethicists will join the course to bring the theories into real world practice.

Platform Sutra; 4 credits;. With Prof. Roshi Enkyo O'Hara, PhD.

The Platform Sutra is considered the primary formative scripture of Zen Buddhism. Even today, this sutra serves as the cornerstone of the many branches of Zen Buddhism in the east and west. Core concepts such as formless precepts, lay ordination, and sudden illumination are introduced in this sutra. Most importantly, the course will provide students with a historical and theoretical foundation with which to discern differing moral codes, contemplative techniques, and ordination styles. The course will investigate these and other themes arising from this seminal text. Class presentations, monthly reflections and a final 3000- to 5000-word paper will be required. The evaluation will be based equally on these three elements. While the emphasis will be on the text itself, students will be encouraged to deepen their understanding with the varied supplemental readings.

Comparative Models of Healing and Salvation from Around the Globe; 4 credits. With Prof. Morgan Stebbins, MDiv, LMSW, LP, D.Min candidate.

This course will dive into a number of classic (and not so classic) texts, rituals, and experiences of meaning and transformation. We will range widely across the landscape of theoretical approaches, from the theological stance embedded in tradition to a literary close reading to a psychologically grounded essentialism. This latter is based on Jung's view of religion as a symbolic manifestation of living psyche. Our goal will be twofold. First, and quite accessible, is the development of a wider cultural understanding of different religious traditions and the cultivation of deeper methods of textual interpretation. Second, and more specifically, we will attempt to see each of these meaningful or even soteriological narratives as completely true descriptions of sub-structures of the human psyche. That is, they can be seen as in some way relevant for everyone, if understood at a particular level of resonance. In this way, our ability to connect in a relevant way with a broad range of people is great enhanced. Of course this very perspective will be challenged as well by its natural opposite: that each tradition can only be understood from within its own context of ritual and belief.

SUMMER INTENSIVE

Early Buddhist Teachings on Illness, Dying and Caregiving & the Vimalakirti Sutra; 10 credits; with Professors Andrew Olendzki, PhD, Peter Gregory, PhD, Rev. Koshin Paley Ellison, MFA, LMSW, D.Min candidate, Rev. Robert Chodo Campbell, HHC.

We welcome you to join us for this innovative residential learning community institute. Join us for two weeks of exploration and practice into early Buddhist teachings on illness, care-giving, dying and the Vimalakirti Sutra. It is a unique opportunity to study and practice together.

Part One: Early Buddhist Teachings. The texts of the Pali Canon, containing the teachings of the historical Buddha and the first generation of his followers, offer detailed instructions on how to face the universal issues of illness, aging and death with both courage and dignity. Of particular value to caregivers who work in the context of contemplative practice, this course integrates the close reading of primary texts (Pali texts in English translation), an investigation of their meaning in direct meditative experience, and a thorough exploration of how these approaches and techniques can be usefully applied to contemporary caregiving situations.

Part Two: Integrative Retreat. The weekend retreat begins, with an introduction and orientation offered by the meditation teachers. We will integrate the learnings from the first week into our meditation practice, one to one interviews with teachers, and lectures. The retreat opens with the first silent meditation session, and silence is maintained until Sunday after lunch.

Part Three: The course will use a close reading of the Holy Teaching of Vimalakīrti to reflect on the meaning of the bodhisattva's compassionate vow to liberate all suffering sentient beings. In particular, it will investigate the following questions: What is the nature of sickness? What is its origin? How is it cured? What is the role of the bodhisattva? How can a bodhisattva effectuate his/her compassionate activity in the world if he/she realizes that there are ultimately no beings to be liberated? What is bodhisattva burnout? And what is its remedy?

CHAPTER 5

CREATION OF MODEL TO DETERMINE THE SUCCESS OF THE PROGRAM

Complete evaluation metrics with New York Theological Seminary for the Buddhist Track in the Master in Pastoral Care and Counseling. Working collaboratively with Dr. Elaine Padilla, New York Theological Seminary's assistant professor of Constructive Theology and Director of Assessments of Academic Programs, we co-created this assessment document below.

Introduction

The goal of assessment at New York Theological Seminary is to develop a sustainable process of improvement of student learning. Assessment focuses on the effectiveness of our programs, seeking evidence regarding the achievement of program outcomes. The purpose of this process is twofold: to assure our constituents that we are doing what we claim to do in our academic programs, and to provide clear evidence for ourselves that we are educating our students effectively, making improvements when necessary.

Assessment Plan (See Diagram on page 26)

The Seminary's assessment plan is a simple five-step model that is applied to each program within the Seminary and which provides evidence of present learning and which serves as the basis for future improvement:

Learning Outcomes – Articulation of the most important knowledge, skills and attitudes that all students in the program should demonstrate. Every program has clearly

identifies learning outcomes against which it can be assessed. These outcomes—which work alongside the five learning outcomes of the academic program—are determined by the faculty, and are indications of what they deem most important within a given program.

Direct and Indirect Measurement

Some learning outcomes can be quantified and measured. Outcomes that are not quantifiable undergo a process of discernment, which entails open discussions concerning the work of the students and the courses. Hence we both measure and discern the attainment of learning outcomes.

Direct forms of measurement that provide clear evidence of student learning are self-inventories, content knowledge, exams, reflection papers, research papers, and credos.

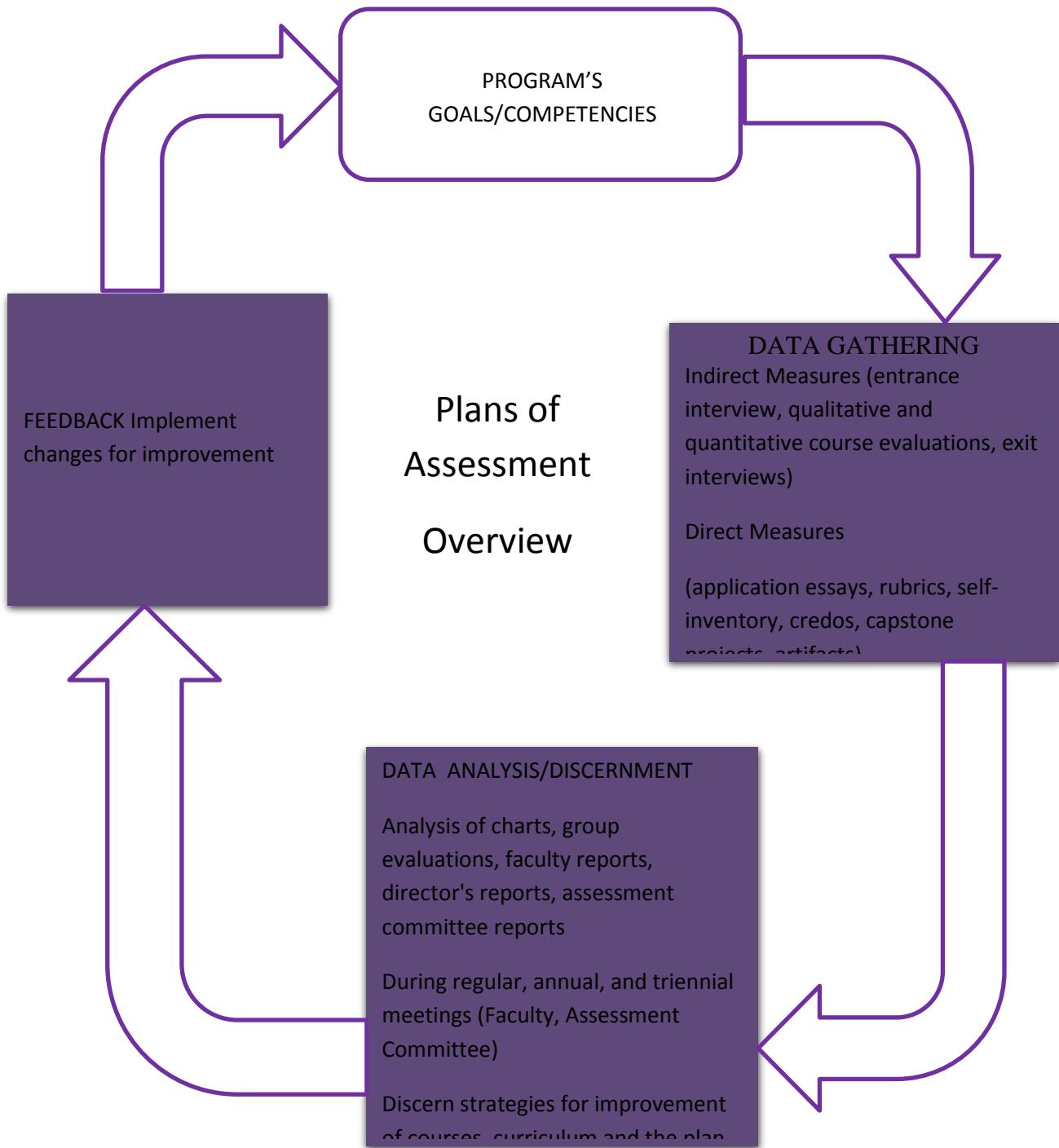
Indirect forms of measurement—that provide information that indicates that students have achieved learning outcomes that cannot stand on their own as proof of student learning—are admissions and exit interviews, and the questionnaires students fill out at the end of each course.

Data Analysis & Discernment

- Carry out measurement and discernment activities to gather evidence of student learning in relation to desired outcomes.
- Compile the evidence in order to show the relationship between program effectiveness and learning outcomes.
- Analyze the findings in order to determine the relative rate of success for achieving program learning outcomes.
- Feedback – Disseminate information about that which is working well in each program and that which requires improvement:

- Affirm and strengthen program components which are determined to be fulfilling the desired program learning outcomes.
- Make adjustments to program components that are not fulfilling the desired outcomes.
- Add or drop components according to the evidence of learning outcomes.

The following is a graphical representation of the process of Assessment



Discussion

Program outcome statements make it clear to all constituents (students, faculty, administrators, and other interested parties) why a given program exists and how it is related to the Seminary's mission. Such outcome statements help to clarify what we are seeking to accomplish in any given program, and will help to eliminate duplication of effort by different programs.

Since this institution is concerned with spiritual outcomes, we do not seek to quantify all outcomes. Therefore we do not limit ourselves to empirical analysis when we seek evidence of learning outcomes. Some outcomes can be discerned even when they cannot be quantified. Therefore both quantitative and qualitative data are valued as evidence of learning.

To accomplish the goal of improvement, findings from assessment must be analyzed to inform program development and improvement. True assessment is more than program evaluation; it also includes making adjustments to programs on the basis of the findings. Programmatic elements that are producing effective learning are maintained, and elements that are less effective are strengthened, eliminated, or supplemented. Only after appropriate programmatic adjustments have been made can we say that the assessment loop has been closed.

Brief Summary of Steps, Roles and Responsibilities

The Assessment Plan stipulates that all course syllabi be required to have learning outcomes written in terms of the student; that each academic program be required to have clearly stated outcomes statements and a description of the evidences against which program effectiveness will be assessed; that every program develop an assessment plan

which would serve to close the assessment loop through evidence based data, and that the plan be able to demonstrate progress, level of consistency and inter-reliability.

Each faculty member (core and adjunct) is expected to develop a syllabus according to the syllabi templates provided by the director of assessment, which contains the vision and competencies of the seminary, as well as the manner in which each course meets some or all of these competencies; assess his/her course according to the assessment plan; collect and interpret the data of his/her course, including percentages (80% of students in a particular class must meet all the competencies stated in the course syllabus in order for it to be considered a successful course); send the data, the analysis, and interpretation to the directors of each program no later than two weeks after each term has ended.

The Program Directors—Doctorate of Ministry, Masters of Divinity, Masters of Professional Studies, Masters of Arts of Pastoral Care and Counseling, Masters of Arts of Religious Education, and Online Learning Program—develop clearly identified outcomes; develop an assessment plan; develop a manual with detailed description of their programs (name and purpose), competencies, their responsibilities before the faculty, the responsibilities of their faculty and/or leaders, the format of their courses, and assessment plan; carry-out program assessment for each program under the supervision of each director.

The assessment committee is composed of all the directors of programs and the academic dean; meets at least 5 times a year (twice each semester and once during the summer months); and engages in the systematic gathering, analysis and interpretation of data that enables it to make wise decisions.

The director of assessment is responsible for developing and implementing an assessment plan for the academic department of the seminary in collaboration with the academic dean, directors of programs and the faculty.

- M.A. in Pastoral Care and Counseling (MAPCC): Zen Buddhist Track
- Student Learning Assessment

The Zen track must align the mission statements from three institutions, whose mission might otherwise seem inconsistent, although all share the vision of harmony and reconciliation.

- **New York Zen Center for Contemplative Care Mission Statement**
- NYZCCC's mission is to provide compassionate care to the sick and terminally ill and create a supportive nurturing environment for people to consciously face their illness and/or end-of-life journeys. We do this through hands-on direct care partnerships with leading healthcare providers, through caregiver and spiritual care training programs, and by actively advocating for contemplative care at the national level. We do this work not only to relieve individual suffering, but to create a more courageous and harmonious world that provides compassionate care for all.

NYTS Mission Statement

New York Theological Seminary is a diverse and inclusive community of learning with a historic urban focus. With Christ at its center, and with a curriculum informed by biblical witness and Buddhist thought and tradition, the Seminary prepares women and men for the practice of ministry in congregations, the city, and the world. Led by the Spirit, and in active partnership with churches, we seek to heed God's call for reconciliation, justice, evangelism, and transformation.

Blanton-Peale Institute Mission Statement

The Blanton Peale Institute strives toward the alleviation of human suffering and the affirmation of the meaning and abundance of life. We are committed to helping people in emotional need search for solutions to social, psychological, and spiritual problems. By grounding psychological insight in the great truths of religious tradition, we believe that we bring new resources to both religious and secular communities, especially in this time of destabilization and insecurity. The work of the Blanton-Peale

Institute is to enrich the shared religious aspirations of all faiths and to provide a professional forum for the dissemination of relevant psychological perspectives on contemporary spiritual life.

Purpose of the MAPCC Zen Buddhist Track

The Masters of Arts in Pastoral Care and Counseling - Zen Buddhist Track, is designed for persons who are engaged in ministry and seek to integrate conventional spiritual/theological education with psychological training. This integration will enhance their abilities and skills in pastoral care and counseling practices, thus providing a far-reaching interaction with parishioners. The program is set up in collaboration with the New York Zen Center for Contemplative Care and the Blanton-Peale Institute, a multi-faith, non-sectarian educational and mental health service organization founded in 1937 that employs psychology and psychiatry as well as spirituality to serve men and women, families and caregivers who suffer from the psychological, emotional and spiritual stresses of contemporary life.

The Masters of Arts in Pastoral Care and Counseling - Zen Buddhist Track is intended for people who seek in-depth training on how to provide pastoral care for people needing the necessary skills to deal with the perplexities of life, puzzling and paralyzing circumstances, physical, spiritual and emotional crises, and death and dying issues. Students will sharpen their listening skills and integrate theological and scriptural reflection with their religious heritage in ways that enable them to respond spiritually and contextually to pastoral situations in a variety of cultural contexts. The focus is on healing and equipping the Buddhist community to make the world a more nurturing place.

MAPCC - Zen Buddhist Track Competencies

As the student fulfills the requirements of this program, s/he will be:

- Informed scripturally and theologically, and in the historical development of Buddhist thought and tradition (religious tradition)
- Equipped for diverse and inclusive partnerships in temples and centers, hospitals and hospices, the city, and the world (cultural context)
- Centered in a spiritual tradition which is dynamic in its formation and open to the moment (personal and spiritual formation)
- Aware of their own ongoing personal praxis of spiritual and psychological development (specialization)
- Knowledgeable about the complexity of the human being and the contribution that the context makes in terms of the formation and development of the person and groups of people (specialization)
- Skillful at translating their gained knowledge on pastoral care into genuine or authentic pastoral and leadership praxis in all expressions of ministry that deal with crises, family dynamics, and grief and loss, and into leadership within their church and/or para-church organizations (specialization)

Program's Track Content, Location, and Duration:

I. CONTENT

I.A Religious Heritage

ZEN1064: How to Catch an Ox: Zen History and Practice; 4 credits.

What is Zen? It is said it is the school of Buddhism that is beyond words and letters. Yet, the Zen school has more texts, poetry, and art than any other! This course presents an overview of the Zen Buddhist School with a particular emphasis on the formation of the scriptural and classic literature and the background of the culture and history of ancient China and Japan. The course includes group sessions in which students will develop skills necessary to extract meanings out of the scriptural and classic texts in a clear and rigorous manner. Special attention will be paid to the literary structure of the narrative and the social history of the Zen tradition. Implications for spiritual reflection and ministry will also be explored.

ZEN: Lotus Sutra; 4 credits.

The Lotus Sutra, a classic Mahayana scripture, is an influential and beloved collection of parables, teachings, and encouragements. A vital wellspring of Mahayana Buddhism, it serves as a primary text for the Tiantai and Nichiren sects, as well as a literary source for Zen and for lay people in China, Japan, Korea, and Vietnam. The drama and wisdom of this text are astonishing and enjoyable to read and study. In this class, we will explore by means of lecture, discussion, writing, and contemplation how the insights of the sutra speak to a contemporary audience in the West. Issues of gender, accessibility to spiritual insight, and skillful means will be analyzed. While the emphasis will be on the text itself, students will be encouraged to deepen their understanding with the varied supplemental readings.

ZEN: Vimalakirti Sutra; 4 credits.

The course will use a close reading of the Holy Teaching of Vimalakīrti to reflect on the meaning of the bodhisattva's compassionate vow to liberate all suffering sentient beings. In particular, it will investigate the following questions: What is the nature of sickness? What is its origin? How is it cured? What is the role of the bodhisattva? How can a bodhisattva effectuate his/her compassionate activity in the world if he/she realizes that there are ultimately no beings to be liberated? What is bodhisattva burnout? And what is its remedy? The Holy Teaching of Vimalakīrti (Vimalakīrtinirdeśa) is one of the greatest masterpieces of Indian Mahāyāna Buddhist literature, and one of the most prized scriptures within the Chinese Buddhist tradition. It belongs to a relatively early stage in the development of Mahāyāna (probably composed a little before or after the year 200C.E.). Doctrinally it falls within the general category of the Perfection of Wisdom

(*prajñāpāramitā*) corpus. It presents a profound and subtle investigation of the meaning of emptiness through an extended philosophical dialogue between the layman Vimalakīrti and Mañjuśrī (the bodhisattva personifying wisdom). It is remarkable for the tremendous skill through which this teaching—which is ultimately beyond words and thought and therefore cannot be taught—is illustrated through a dazzling array of literary devices in the form of Vimalakīrti’s many miracles.

ZEN: Platform Sutra; 4 credits.

The Platform Sutra is considered the primary formative scripture of Zen Buddhism. Even today, this sutra serves as the cornerstone of the many branches of Zen Buddhism in the east and west. Core concepts such as ‘formless precepts’ and ‘lay ordination’ and ‘sudden illumination’ are introduced in this sutra. Most importantly, the course will provide students with a historical and theoretical foundation with which to discern differing moral codes, contemplative techniques, and ordination styles. The course will investigate these and other themes arising from this seminal text.

I.B Cultural Context

Some courses students can take in this area are: Buddhist Ethics/Medical Ethics, Buddhist Meditation and the Psyche, Buddhist Contemplative Care Symposium on Palliative and End of Life Care, Multicultural Contexts, and Professional Leadership, Roles and Identity.

I.C Personal and Spiritual Formation

The practice of prayer and worship is a component of most of our courses, fostering the development or strengthening the practice of spiritual disciplines in their private and public lives. In addition to these spirituality elements, the students will be participating in two retreats throughout their program. Attendance to the retreat is required of students while attending the courses on Introduction to Theological Education and Systems Theory. Some courses students can take in this area are: Human Growth and Development, Theories of Personality, Family Systems Theory, Human Sexuality, Crisis Intervention and Death and Dying.

I.D Specialization

ZEN1034 &2034: Foundations in Buddhist Contemplative Care 1 & 2; 8 credits.

This course will demonstrate the importance of a contemplative approach to spiritual care. Our task will be to clarify how one can balance contemplative ministry (congregational leadership), contemplative care (giving counsel and care), and contemplative counseling (structured counseling) into one’s service without conflict. We will experientially and academically explore for ways of facilitating healing the suffering

of ourselves and of those we serve in the hospitals/hospices and community. During our sessions we will examine theory, interweave Dharmic and personal experiences, which will assist you in better understanding the role of the contemplative care giver. We will explore the uniqueness of contemplative counseling through the use of some of the basic techniques such as: prayer, meditation, scriptures, and devotional literature (taking into consideration the various religious traditions) as possible resources for the counseling and caring process.

MPC3001: Practicum-Integrative Project; 4 credits.

On the first semester of this course, students learn short-term counseling skills through reading, lecture, discussion and classroom exercises. Topics include: use of space, boundaries process, therapeutic relationship, use of questions, empathy, setting goals, follow-through transference, counter-transference, and referral. Besides knowledge of these topics, students should leave the class with a sense of their own ability to be helpful to others and a beginning sense of their own integration of counseling and spirituality. During the second semester, students learn by presenting cases from their work settings. The cases are then discussed with peers under the guidance of a faculty member to help the presenter better understand the dynamics of the case and formulate interventions. Emphasis is placed on the role of the caregiver, setting boundaries, legal issues in pastoral care, confidentiality and referrals. The practicum will take place under the umbrella of supervised ministry. The practicum leaders will be licensed mental health counselors capable of supervising the students' practice of pastoral care and counseling.

The practicum culminates with a Capstone project of 35 to 40 pages in which students reflect on their own beliefs developed out of work done in the field/student placement for supervised ministry, and demonstrate proficiency in their newly acquired knowledge in the field of pastoral care and counseling. It incorporates areas of bible, theology, and history along with a case study that covers the studied dynamics of pastoral care, combined with areas of personal, spiritual and psychological development. In addition, students will integrate theory and practice in the following manner:

The Capstone project has five parts. These include, theory; praxis; personal and professional development; professional identity and evaluative. Their responses to the case will demonstrate their ability to understand and analyze the case study with depth, and to demonstrate their integration of theological tenants and psychological theories. This will also demonstrate their newly developed skills in responding in an informed and responsible manner to the situation presented.

The second part of the Capstone project calls for the student to discuss and to describe how to develop a proposal for an effective pastoral care program within their faith community.

Among other courses offered in the area of specialization are: Counseling Theories and Skill Development, Assessment and Diagnoses, and Conflict Management and Crisis Intervention.

I.E Integrative Content

TTU100: Introduction to Theological Education; 2 credits.

This course presents an overview of the role and significance of seminary life and training in the formation of ministerial identity. Practical issues of workload, finance, time management, and curricular structure will be examined as an orientation to the New York Theological Seminary experience. Library orientation and orientation to computers for learning are required for completion of the course.

II. Location

The classes will be held in New York City, with options to take classes at New York Zen Center for Contemplative Care at their facility at 18th Street and First Avenue or at the Blanton-Peale Institute at their facility on 29th Street and 5th Avenue (5th floor) during the daytime, and at night in New York Theological Seminary at Morningside.

Some of the courses may be taken online.

III. Duration

The NYTS Master of Arts in Pastoral Care and Counseling is carried in collaboration with New York Zen Center for Contemplative Care and the Blanton-Peale Institute. The program is a forty-eight (48) credit graduate degree. Students are required to fulfill thirty credits taken from the content areas of religious heritage, cultural context, and integrative content that bring together components of all other areas. Additionally, a total of eighteen credits are required to satisfy the specialization in Pastoral Care and Counseling. The program can be completed within two or three years.

It should be noted that the MAPCC degree does not meet the full educational requirement of 72 graduate credits that has been established by the Association for Professional Chaplains (APC) for board certified chaplains. Candidates in the Zen

Buddhist track who complete the MAPCC at NYTS will be expected to complete four units of CPE through the Zen Center (worth 16 graduate credits) plus 8 additional credits of graduate coursework at NYTS or in another institution in order to meet the 72-credit equivalency requirement of APC.

Admissions Requirements

Students applying to the MAPCC (Zen Buddhist Track) must possess a baccalaureate degree or equivalent undergraduate degree from an accredited four-year college (applicants holding degrees or diplomas from another country may be required to provide a translated copy and to provide further information to help the admissions committee determine equivalency); demonstrate evidence of an ability to do graduate level study, primarily assessed through the written answers to the application essay questions, and through recommendations; be able to articulate an understanding of their call to ministry in a manner that is appropriate to their own experience and faith tradition primarily assessed through questionnaire answers and entrance interview process; and belong to a community of faith or have a specific ministry setting in which the applicant exercises responsibility primarily assessed through letters of recommendation from a member of the clergy. Preference will be given to applicants who have been involved in clinical pastoral education, encounter groups, group dynamics training, and counseling experiences.

Resources

Faculty. The faculty is composed of one dedicated full faculty who serves as the MAPCC Director along with core and adjunct faculty members with an expertise in the areas of Buddhist sutras, Zen Buddhism, theology, history, ethics, sociology, practice of ministry, pastoral care, religious education, and urban youth ministries. For the courses

within the specialization, our faculty holds the needed credentials in counseling, psychology and social work. The director of the program and several of the programs' faculty members will provide advisement concerning academic work, guidance with regards to their academic load and personal issues, and possible opportunities for them to exercise their calling, and fulfill their professional goals and expectations (vocational formation). NYTS, the New York Zen Center for Contemplative Care, and B-P will share faculty. Adjuncts teaching at the Masters of Arts in Pastoral Care and Counseling Buddhist Track will serve within the faculty of New York Theological Seminary.

All students identified as being in the Zen Buddhist track will be advised by this track's coordinator, who is also an affiliate member of the NYTS faculty and who will work closely with the MAPCC Director and NYTS Academic Dean to insure all matters of academic advisement are addressed.

Student Services

Two faculty members at the seminary provide guidance to students in writing and research skills. Upon entering the seminary, students receive training in library research and the Moodle online learning system. Moodle (Modular Object Oriented Distributive Learning Environment) supplements student coursework by providing a space for collaboration through forums, chats, webinars, assignment upload, online exams, journaling, video, and audio. In addition, two chaplains, one for international students and another for the general student population, are available to serve our students on a regular basis. Students with mental health issues are able to meet with the main chaplain, who gives referrals when necessary. Referrals are followed up by the clinics at Blanton Peale. Peer groups will also act as personal process groups. Other common services of registration and financial aid are also available for the students.

Practicum sites

The practicum is under the umbrella of supervised ministry, through which we maintain close ties with a wide range of temples, centers, hospitals, and hospices in the community. These sites act as field placements for our students in the practicum, in which they will develop the necessary skills for Pastoral Care and Counseling. All sites will need to complete an application requesting a student; offer at least 10 hours of work per week with flexible schedules to our students; have a Site Advisor available (a clinician, a licensed social worker or ACPE Supervisor on staff), who will train and oversee the student on location in the practice of ministry of pastoral care and counseling; and will need to demonstrate that it integrates spirituality and the social sciences in its overall experience. The sites will be evaluated by the years they have been in service, the programs that they oversee, and the population they serve. A student evaluation of the site supervisor with which students assess their site is also conducted at the end of each year. A site will be terminated if it becomes apparent that the covenantal agreement between Supervisor and seminarian has been compromised or if the site is no longer appropriate for the seminarian. There are occasions when it is not possible to continue a mutually satisfactory working agreement and it becomes necessary to make changes. In such cases, all parties will meet with the Director to discuss the situation and to make the necessary changes. The Practicum Group Supervisors in Supervised Ministry mentor the students in collaboration with the Site Advisors, in the development of a wide range of practical skills for ministry, and nurture them in the formation of a deep sense of calling and pastoral character. The Practicum provides the theoretical and practical basis for the Capstone Project.

Library services

Students have checkout rights at all libraries that make up the Columbia Library System, with the exclusion of the Law, Education and Medical libraries. Students also are encouraged to utilize the New York Public Library for online databases and interlibrary Loan. The library services are assessed through questionnaires on a regular basis.

Community Life

Community life is built into the academic plan, for all the required courses are designed with the cohort system in mind (from the first year until graduation). Alongside prayer, worship, and testimonials that take place in all the courses, other community building components, such as online forums, chats, twitter, and blogs, are included in most of our courses. Some of these online forums are in the form of cyber cafes, intended to help students develop relationships, and/or post prayer requests and testimonials. At the retreats, students form peer groups that help them know each other at deeper levels, and in which they will come to discuss issues in their lives. In addition, students are welcome to participate in the Student Association, a student body that provides opportunities for leadership. The two required retreats are specifically designed to nurture community life and foster personal and spiritual formation. Students also organize and lead other community building activities such as a weekly chapel time.

Community Resources

In addition to the churches, the seminary also partners with hospitals, and counseling and license-granting institutions that provide Supervised Ministry placements for the students. Members of the American Association of Pastoral Care will be invited to present lectures throughout the year, and students will be encouraged to participate in

conferences, like the Association of Clinical Pastoral Education, Association of Professional Chaplains, American Association of Pastoral Counselors-Eastern Region (AAPC). These and other like activities are intended to expose and include members of the community in recent scholarship and research. The program also maintains relationships with other counseling centers in addition to Blanton-Peale, such as the Psychotherapy and Spirituality in Manhattan, the Counseling Center at St. John the Divine, and other centers approved by the American Association of Pastoral Counselors. In addition, the program partners with other programs such as the Puerto Rican Family Institute, Committee on Hispanic Children and Families, and Community Life.

CHAPTER 6 **EDUCATIONAL EVALUATION AND ASSESSMENT PLAN**

Measures used in the assessment process include both direct and indirect measures gauging achievement of program competencies and objectives.

The following are the measures used for this plan:

Indirect Measures

Students will be interviewed by selected members of the faculty together with the Director of the program. The interview is based on the responses provided in the “Entrance Interview Form” included in their application package. On this form, students write about their life’s calling, ministries, personal and professional goals, and their reason(s) for coming to NYTS and pursuing a theological education. In a blank area on the form, the Academic Dean or another member of the committee provide comments and recommendations on the needs and possibilities of the students, as well as areas of study that can best equip them. These forms are stored at the Office of the Registrar, and are used as references throughout each student’s academic program and at the exit interview.

Qualitative/quantitative survey/course evaluations are given at the conclusion of each course. Through them students provide feedback on the effectiveness of the course, particularly in meeting its competencies. The survey/course evaluations will help measure student opinions about the importance of knowledge/skills and attitude changes within the course and ultimately in the program. Faculty members teaching in the

program also write reports that are used in the evaluation of courses, and in a final report for the Committee of Assessment to be integrated in the three year cycle curriculum evaluation. The evaluations are stored at the Office of the Academic Dean, and are used by the Academic Dean in the yearly assessment of the members of the faculty and their courses.

Students undergo an exit interview with their Capstone Project readers to go over both their Capstone Projects and the “Exit Interview Form” they filled out prior to April 1st. The Capstone Project readers and their students 1) discuss the results of their projects, 2) compare the responses in their Exit Interview Form with the students’ perceptions of the success of the seminary in preparing them to meet their goals and educational expectations, and 3) evaluate the deficiencies as well as the benefits that students see both in their programs and in the seminary as a whole. With these qualitative interviews faculty is able to learn about the perspectives, behaviors, experiences, competencies and concerns students acquired during the program. Comments that faculty members write in the space provided on the form provide the basis of the annual faculty meeting assessing graduate students early in the summer. These forms will be stored at the Office of the Registrar. In addition, graduating students meet with the Director of Student Affairs and Vocational Discernment during the Spring retreat to share about their goals and future plans upon graduation based on their responses to the Vocational Discernment Form. These forms will be stored at the Office of Student Affairs and Vocational Discernment. The Director writes a report to be shared at one of the Development meetings normally held during the summer.

Direct Measures

Prior to entering the program, the students submit an application essay describing their understanding of Bible (or Buddhist Scriptures), theology, history and the value of pastoral care and counseling within a parish or counseling center. The essays are kept on file in the students' folders at the Office of the Registrar. At the end of the program, these essays are compared with their Capstone Projects to assess their growth in terms of the six competencies of the program, ability to articulate transformative understanding, and show their improvement of abilities and practices for ministry in religious education.

Courses in each subject area make use of the rubrics already created for the Academic Program.

During the course of their studies, students will also be assessed through research papers, written assignments and oral presentations as well as other forms of participation in courses that will demonstrate the students' understanding and knowledge of the topics covered.

The students undergo a Midterm Evaluation, which consists of demonstrating their insights on what they are learning (oral and written), along with an ongoing use of case studies, submission of term papers, and of engaging in film discussions in their courses, and will take pre- and post-knowledge exams. These evaluations are kept in the office of the Director.

The program requires students to participate in a Practicum, which consists of 96 hours of face-to-face work with a Site Adviser, through which the students bring their case studies for discussion, assessing the situations at hand, and raising questions. The Site Adviser writes and gives a report to the Practicum Group Supervisor, who in turn submits a general report of his/her group to both the directors of Supervised Ministry and

the MAPCC Program. These reports are kept in the office of the Director. The Director of Supervised Ministry may also be able to keep copies of these reports.

The 35-40 page MAPCC (Zen Buddhist Track) Capstone Project is evaluated according to the “MAPCC Rubric.” Selected members of the faculty of the program read the projects and compare them with the Application Essays, and send written recommendations for graduation (upon fulfillment of all the requirements of the program) to the Director of the MAPCC Program, who will determine if the students have successfully completed the program. Prior to graduation, the Academic Dean convenes a meeting with the core faculty in order to determine the graduating students who have successfully completed the program. The Director of the Program brings the names of the graduating students before the Academic Dean and the core faculty for an official approval. The discussions are kept as minutes, and accessible to the Director of Assessment.

General Steps:

During orientation a writing sample is administered; research and online learning instruction is provided (all in Introduction to Theological Education); and a spoken English assessment is administered during the first semester for students whose first language is not English. Students needing help with their writing and research skills at the time and at any point through the program are expected to register for the NYTS writing course offered each semester and most summers.

Selected faculty members of the program read and evaluate the application essays. The Academic Dean along with the Director of the program assess the needs and potentials of the students as well as areas of ministry that can best equip the students, and

the Director informs the teaching faculty of the program concerning the needs and skills of the incoming students early in the fall semester.

The faculty uses the syllabi templates provided by the Office of the Academic Dean to create their own syllabi with competencies and assessment strategies. Competencies in the syllabi must be consistent with the degree programs' competencies. Rubrics and any other instruments of assessment used to evaluate the students' fulfillment of the competencies are also included in the syllabi. Students are informed generally and through the syllabi of faculty expectations. All syllabi are brought to the Academic Dean's office, and submitted for evaluation by the Director of Assessment.

The faculty, in conversation with the Academic Dean and Director of Assessment, plays a very important role in evaluating each student's writing level and academic progress based on the competencies and various assessment strategies (learning is assessed and documented). Classroom performance is based on assessment (GPA is not sufficient), for it demonstrates the overall impact of the learning experience in light of the stated outcomes for the courses and degree program. The faculty creates various assessment instruments for their specific courses that—alongside their competencies, rubrics and courses' assignments—can be used in the electronic reports they fill out at the end of each term.

Faculty members collect a few anonymous artifacts of the students' work, both those that demonstrate excellence as well as those that fail to fulfill the competencies. The artifacts are collected during a period of three years, and are delivered by hand (hard copy only) to the Director of Assessment to be stored within the Office of the Academic Dean.

Mid-year, the core faculty of the program meets to strategize on how to augment the learning experience of students who are fulfilling the competencies, and on how to help those who are failing to do so. Students recommended to some form of remedial training or class work (writing course, research training, and make-up work) will be expected to demonstrate evidence of improvement before proceeding to the following year, and ultimately they will need to demonstrate writing and research proficiencies, and completion of satisfactory work in order to proceed to the Capstone Project. These discussions are saved as minutes.

At the end of each year, the faculty meets to discuss the Faculty E-Reports, Capstones (being compared with the Application Essays), and Exit Interviews of the graduating students, and how the students in general are being able to meet the competencies of the programs, any overall positive aspects as well as challenges students and faculty encountered that year, with suggestions for minor ways to improve the programs. The discussions are kept as minutes, and accessible to the Director of Assessment. The Coordinator of the Zen Buddhist track also writes a report on the outcomes of the exit interviews, which alongside the minutes, is later used as part of the discussion among the members of the Assessment Committee meeting (composed of all directors of degree programs and the Academic Dean) held during the summer months.

Every three years, the core faculty meets to brainstorm on ways to improve the overall curriculum. The discussions of these meetings are saved as minutes.

The minutes of the curriculum-revision meeting along with minutes and reports of end of the year meetings held in the previous two years are discussed at each triennial meeting of the Assessment Committee. After being reviewed, the committee decides

upon the needed changes for the curriculum (for all programs). A report is sent to the faculty members with curriculum improvements for the following three years.

Candidates for the Master of Arts in Pastoral Care and Counseling are required to complete a forty eight credit (48) curriculum designed to prepare women and men to provide professional pastoral care and counseling and to address the pastoral care and counseling needs of congregations and other communities within a contemporary global urban context.

The MAPCC is intended for people who seek to receive in-depth training in order to provide professional pastoral care and counseling to people dealing with the perplexities of life, puzzling or paralyzing circumstances, physical, spiritual or emotional crisis. Students will learn theories of personality, systemic theories and to integrate and implement these theories into a responsible, informed and ethical practice of care and counseling. In addition, students will develop a deeper understanding of their own historical and theological identity and how spirituality plays a significant role in the psychological and emotional aspects of a person's life.

PROGRAM COMPETENCIES:

- Informed scripturally and spiritually, and in the historical development of Buddhist thought and tradition
- Equipped for diverse and inclusive partnerships in congregation, sangha, the city and the world
- Centered in a spiritual tradition which is dynamic in its formation and open to continuing transformation
- Aware of their own ongoing personal praxis of psychological and spiritual development
- Knowledgeable about the complexity of the human being and the contribution that the context makes in terms of the formation and development of the person and groups of people
- Skillful at translating their gained knowledge on pastoral care into genuine or authentic pastoral and leadership praxis in all expressions of ministry that deal with crises, family dynamics, and grief and loss, and into leadership within their organization

Expectations and Requirements:

- Complete a two semester internship ten hours (10) weekly internship in a social agency under the supervision of a State licensed social worker, psychologist. A student will be allowed to do the internship that has an established pastoral care and counseling program and where the director of the program has the same credentials as above.
- Attend a once a week supervision group process in the agency led by a licensed professional (same as above). This will be the place where the integration of psychology and spirituality take place. Each semesters students meet twice a months in order to work on their Capstone Project with the MAPCC Director or faculty in the program. Because the practicum is the milieu where students learn to integrate theoretical knowledge and develop core competencies in the practice of care and counseling at the conclusion of their internship they are expected to have following skills and competencies:
 - Conduct a comprehensive psychosocial intake interview
 - Analyze models of assessments and referrals.
 - Assessment of clients using their knowledge of human behavior, psychological, systemic theories and socio-economic environment
 - Develop a mutually agreed treatment plan and intervention leading to specific goals and objectives
 - Self-knowledge and awareness as to obliterate biases and ethnocentric behavior in working with diverse communities and different religious traditions.
 - Respect and tolerate ambiguities when dealing with ethical conflicts. Ethical behavior doing NO HARM
 - Setting professional boundaries
 - Develop a professional identity as a Pastoral Care and Counseling and commitment to the ongoing supervisory consultation

The Capstone Project has four major components:

Theory

- Psychological theories
- Individual and Systems
- Critical reflection and analysis of the theories
- Knowledge of authorities in the field
- Theological foundation of Pastoral Care and Counseling
- Pastoral or Practical Theology
- Ecological Perspective
- Psychological/Spiritual/sociological and scripturally

Praxis

- A family case study
- Assessment
- Treatment plan-Process

Goals

- Outcome
- Personal and professional Development
- Personal Development
- Self-knowledge

Areas of growth

- Growing edges and further development
- Lifelong formation plans
- Professional Development
- Professional identity as a pastoral care and counseling
- Professional development plans
- Professional organizations
- Evaluative

The MAPCC experience

- Process
- Curriculum
- Practicum

The Capstone Project will be evaluated and graded on the basis of theoretical understanding in the field of pastoral care and counseling. The Capstone will be graded according to a rubric system that was developed by Dr. Dr. Elaine Padilla, Director of Assessment and Assistant Professor of Constructive Theology at New York Theological Seminary. Every discipline at NYTS has an assessment rubric, including the Buddhist Tract. For a sample of a rubric, see Appendix E.

In addition, every course syllabus contains the learning objectives for that course, as well as the method of assessment. For an example of a syllabus, see Appendix F.

CHAPTER 7

ZEN AND COLLABORATION

Since 1865, when the first Buddhist temple was built in the Americas (FN), there has been a rich and diverse integration of Buddhist practice in the United States. While there are august Buddhist studies departments like at Columbia University and New York University, there has never been a seminary based accredited Buddhist Master in New York City. A seminary is a school that prepares people in spiritual education in order to serve as spiritual professionals. One of the problems with this research is the lack of material about the Buddhist clinical and seminary fields and highlights the gap that this program meets.

Eighteen years ago, Zen Buddhist monk, Trudi Jinpu Hirsch Abramson, left her Zen Mountain Monastery, where she had been a monastic for twelve years. She left the monastery because she felt the call to serve in hospitals and hospices. Like the historical Buddha, twenty five hundred years ago when he encountered old age, sickness and death,¹ Trudi felt a similar call to be intimate with this form of suffering. She engaged the only training that was open to having a Buddhist student, and began Clinical Pastoral Education (CPE), in a Judeo Christian context. She was so taken by the practice of chaplaincy and her love of teaching, that she completed both her CPE training as well as Association of Clinical Pastoral Education's (ACPE) Supervisory Education Training. At

¹ Rick Fields, *How the Swans Came to The Lake: A Narrative History of Buddhism in America* (Boston: Shambhala, 1992), 7.

the time, twelve years ago, she was the first Buddhist to become both a Board Certified Chaplain and Accredited ACPE Supervisor.

In 2002, Rev. Hirsch Abramson felt the need for a Buddhist based CPE program. She began the first Buddhist based ACPE CPE that year with a full CPE unit training Buddhists in the arts of caregiving.² It was through this program that Rev. Robert Chodo Campbell and this author began clinical training as chaplains.

Upon completion of our ACPE CPE Training in 2007, the New York Zen Center for Contemplative Care (NYZCCC) was born. One of the functions of the NYZCCC is to provide accredited clinical chaplaincy training for Buddhists and anyone of any faith who wishes to train as a multi-faith chaplain in a Buddhist context. In 2008, NYZCCC began its first CPE unit as an accredited satellite of HealthCare Chaplaincy, an accredited ACPE CPE center. In 2010, after running three CPE units, and after a site review, NYZCCC was granted accreditation as the first Buddhist based organization to be an independent CPE Center. As of today, we are still the first and only Buddhist based organization to offer ACPE accredited CPE—clinical training for chaplains.

In order to meet the requirements for Board Certification as a Chaplain with the Association of Professional Chaplains, the certifying organization for multi-faith chaplaincy, candidates need four units of CPE, two thousand hours of work as a chaplain after the fourth unit, endorsement from their faith group, and a MDiv or the equivalency. In 2011, there was no seminary degree program for Buddhists in New York City. The Site Team developed a proposal for collaboration with New York Theological Seminary,

² Trudi Jinpu Hirsch, “The Four Noble Truths as a Framework for Contemplative Care, in *The Arts of Contemplative care: Pioneering Voices in Buddhist Chaplaincy and Pastoral Work*, ed. Cheryl Giles and Willa Miller (Boston: Wisdom Publications, 2012), 55-62.

which was accepted. In 2011, NYZCCC and NYTS signed a memorandum of understanding and began planning the first accredited seminary master degree in Buddhist Studies. This is the first of its kind in New York City.

Buddhism has a long history of collaboration. Since the Tang Dynasty in China (618—907 CE), when Indian based Buddhism entered China, Buddhism has always collaborated and incorporated with the religions of the region. In China, Buddhism collaborated and incorporated Taoism and Confucianism. This collaboration was the creation of what we now call Zen Buddhism.³ Now in 2012, as Buddhism begins to flourish here in New York City, it is collaborating with this multi-faith city.

Zen Buddhism is not just a philosophy; it is a religion with clear ethical guidelines. In the Zen Center of Los Angeles, the center founded by Taizan Maezumi Roshi in 1967,⁴ the precepts have been an essential guide for all actions. The Sixteen Bodhisattva Precepts are:

The Three Pure Precepts

- Buddha, or the aspect of oneness (equality); the unconditioned or unhindered state. (There are no precepts.)
- Dharma, or the aspect of differences (diversity, multiplicity) as seen from oneness. (There are precepts, or a natural way in which life functions.)
- Sangha, or the aspect of the natural harmonious relationship of oneness and differences. (The precepts come alive through our actions and our relationship with self and other.)

³ Fields, *How the Swans Came to The Lake*, 11.

⁴ Zen Center of Los Angeles, <http://www.zencenter.org/AboutUs/index.php>.

The Three Pure Precepts correspond to the order in which we function as the Three Treasures.

The Three Treasures

- Do No Evil. (Not-Knowing)
- Do Good. (Bearing Witness)
- Do Good for Others. (Loving Action)

The Ten Grave Precepts correspond to the more specific “functioning” of the Three Treasures in daily life.

The Ten Grave Precepts

- Non-Killing
- Non-Stealing
- Not Being Greedy
- Non Lying
- Not Being Ignorant
- Not Talking about Others’ Errors and Faults
- Not Elevating Oneself and Blaming Others
- Not Being Stingy
- Not Holding Anger
- Not Speaking Ill of the Three Treasures ⁵

It is through ethical functioning that the New York Zen Center for Contemplative Care, a Soto Zen Buddhist organization in the Taizan Maezumi Roshi lineage will make decisions and co-create with New York Theological Seminary, a Bible based accredited

⁵ Zen Center of Los Angeles, *Precepts Study Workbook*. (Los Angeles: Zen Center Press, 2005)

seminary, a Buddhist track in the existing Master in Pastoral Care and Counseling. We have used the Three Pure Precepts as guides for our collaboration: Buddha, the Awakened Mind; *Dharma*, Teachings are everywhere, and *Sangha*, the Community of those who wish to manifest an awakened world. Through the use of the precepts, we have collaborated in creating the first accredited Buddhist Seminary degree in New York City. When we function in this way, the collaboration is guided by openness, flexibility and care.

Each Buddhist based seminary is grounded in a particular tradition. Naropa University is based in the *Shambhala* tradition. University of the West is based in Humanistic Buddhism. The Institute for Buddhist Studies is grounded in the *Jodo Shinshu Nishi Hongwanji-ha* tradition. Each of these respective schools provides accredited seminary education through the lens of their particular tradition. The Buddhist Track in Pastoral Care and Counseling, at NYTS, is grounded in the Soto Zen Buddhist tradition of the White Plum lineage of Taizan Maezumi Roshi. His lineage emphasizes direct expression and service in the world. This is clear though his first Dharma Successor, Roshi Bernie Glassman founded the Grayston Mandala in Yonkers serving the poor in a holistic way through meditation, job training, housing, drug and alcohol counseling, and child care.⁶

In this way, the New York Zen Center for Contemplative Care is providing the Soto Zen Buddhist grounding for the larger community as well as for our clinical training and the Buddhist Track with NYTS. What is this grounding in Soto Zen Practice? *Zazen* (meditation), ritual, precept study (ethics), *daisan* (individual meetings with a teacher),

⁶ Bernard Glassman and Rick Fields, *Instructions to the Cook: A Zen Master's Lessons in Living a Life that Matters* (New York: Bell Tower, 1996), 23.

koan study, and retreats. At the NYZCCC we offer meditation practice twice a week where students can sit in community, have *daisan*, and engage *koans* in *daisan*. Every other month we hold a *zazenkai*, a day long silent retreat. Twice a year we have *sesshin*, an extended residential silent Zen retreat. Each year we have precepts study as a community and we will begin offering *Jukai*, the lay ordination ceremony where people receive the precepts as a guide in their life.⁷ In this way, we offer a clear path of Zen study that grounds the seminary program for those who wish to engage in their own way.

We also offer this Zen path for those who wish to become Board Certified Chaplains. To do this they need to be endorsed by a spiritual teacher in a community. We are pleased to offer this. Our two retreats also are a part of the curriculum of the Buddhist Track.

⁷ Robert Aitken, *Taking the Path of Zen* (New York: North Point Press, 1982).

CHAPTER 8

EVALUATION PROCESS

On-going assessment and evaluation is critical to the success of the Buddhist Track in Pastoral Care and Counseling as well as it will be for the Independent Seminary. The candidate and the New York Theological Seminary Director of Assessment, Dr. Elaine Padilla, BS, BA, MDiv, PhD, and Insook Lee, Th.D., Associate Professor and Director of Master in Pastoral Care and Counseling, collaborate in creating a comprehensive on-going evaluation assessment process for the Buddhist Track.

After the Educational Open House, I analyzed the results of the survey with the site team. The original goal was to have 90% of participants respond to the pre and post surveys, and the final number was 100%. There was an increase, from 30% to 100%, indicating that the information was well and clearly delivered about the educational path of the Buddhist Track in the Master in Pastoral Care and Counseling. The community indicated they grew in understanding the accreditation path to become a Board Certified Chaplain—from 20% to 95%. The people who did not fully understand have questions about religious endorsement. Religious endorsement is a piece of the requirements for Board Certification as a Chaplain. There were some people who do not have a committed religious community and they realized that they need to do some discernment in this area. In the beginning of the evening only 25% understood that New York Zen Center for Contemplative Care had both an accredited Clinical Pastoral Education training program. At the end of the evening, 100% understood this.

The main action from this analysis is twofold. The first is that we need to improve the information we share with our community about our educational offerings. A team has been assembled to look at this and to make the information more clear. The second learning was to make these Educational Open Houses a regular part of our year. We now plan to have two a year. We will have one in the Winter and one in the Spring.

The original goal that 75% of the team would complete the process was exceeded as 100% of Site Team is still engaged in the process, and is committed to seeing the larger vision of the first Independent Buddhist Seminary created.

Each month the Site Team meets to discuss the progress of both the creation and ongoing development of the Master's. Since the current enrollment matches and exceeds that of the Harvard Master in Divinity Program, with their eight students. We have ten students matriculated (with six more taking courses), and because of this the Team is beginning a proposal for an independent Buddhist Seminary. We have the support of both the President of New York Theological Seminary as well as the Board of Directors of New York Zen Center for Contemplative Care. The Site Team has engaged a grant writer to write a solid proposal to get seed funding to establish this.

Our goal was to have 75% of the courses enrolled and completed and evaluated. As of January, 2013, the two spring 2012 courses, Lotus Sutra and Tibetan Book of the Dead, were both 100% enrolled, completed and assessed and evaluated by the faculty and the students. The Fall 2012 courses, Buddhist Contemplative Care Symposium on Palliative and End of Life Care, Foundations in Buddhist Contemplative Care One, Ox Herding: Zen History & Zen Practice, The Bible as Psyche: The Logic and

Transformation of the Soul in the West all were 100% enrolled, completed, assessed and evaluated. So, this goal was exceed by 25%

CHAPTER 9 **MINISTERIAL COMPETENCIES**

In the beginning of this demonstration project, the site team went through a discernment process with the candidate of his Ministerial Competencies. They are competencies that would be further developed in the implementation of the Demonstration Project. Some competencies, although important, were not as crucial for this project's implementation.

Included in this section is the summary of the Competency Assessment that was the result of the Site Team process; a brief description of the process employed in the assessment, any concerns or special points of insight that the team believed emerged from the process, any areas of established excellence that were noted but are not targeted in this proposal, and of course those competencies intended to develop or improve upon.

The members of the Site Team dedicated substantial time and energy in joining me in the process of competency assessment. A summary of the Site Team's and my assessments of ministerial competencies is as follows:

Buddhologian

Candidate has a strong a deep understanding of the teachings of the Zen Tradition, scripture and sociology, and relates well all to the members of the Zen Center. Candidate wishes to focus on a spiritual foundation that highlights the multi-cultural context in a more intentional way.

Dharma Talks

Strong delivery, creative organization of thought, and sacred text based interpretation, challenging the Sangha to spiritual growth. Candidate's Dharma Talks are experientially centered; delivery is effective and addresses contemporary concerns.

Liturgical Leader

Candidate is able to make liturgy come alive for the Sangha. Candidate needs to continue to adapt liturgy to the growing Zen Center.

Change Agent

Candidate involves others in the process of change, and builds collaborations for participation. Candidate needs more practice in areas where race and class are concerns.

Ecumenist

Candidate reaches out to other faith traditions and seeks opportunities for interdenominational teachings and educational experiences. Candidate feels the need to be more intentional about other denominations and faiths.

Leader

Candidate inspires others, respects and nourishes talent, delegates responsibilities and is appreciative of jobs well done. He is also skilled at both giving and receiving critical feedback.

Zen Teacher

Candidate welcomes dialogue, has excellent preparation and a keen grasp of the subject matter as an educator. Candidate wants to continue developing an extensive collection of on-line, audio, books, video, etc. resources that emphasize the role of inclusivity and spiritual development and contemplative care.

Counselor

Candidate is approachable and skilled in contemplative care, and has the ability to offer excellent spiritual care in difficult circumstances. As a counselor, Candidate is self-accepting, open and ideally suited to establishing creative relationships with various groups.

Spiritual Leader

Candidate is deeply interested in the journeys of others, and is an effective spiritual guide and leader. Candidate feels the need to further develop his skills and knowledge of spiritual development.

Administrator

Candidate is able to identify resources and involve others in the decision-making process. Candidate feels the need to continue to work on delegation and asking for support when needed.

Professional Skills

Candidate is an excellent listener, and is extremely enthusiastic. Candidate will focus more attention to time management and delegation.

Competencies Chosen for Development through this Demonstration Project

Buddhologist

I engaged in a study of relevant sutras. The most relevant sutras in the Soto Zen Buddhist Schools are the Lotus Sutra, The Platform Sutra, The Vimalakīrti Sutra, and the Avatamsaka Sutra. The Lotus Sutra's teachings are skillful means and Buddha Nature.⁸ The concept of skillful means is a doctrine that separates the two main schools of Buddhism: Theravada and Mahayana. The Theravadan School emphasizes the literal expression of the teachings. The Lotus Sutra, a seminal Mahayana text, emphasizes the relational aspect of the teachings. It is more important to attune to the time, degree, conditions and place than doctrine.⁹ The other major teaching in the Lotus Sutra is of Buddha Nature—the capacity that everyone has to wake up to their essential nature. Through the story of Devadata, the Buddha's jealous cousin, who tries numerous and almost comical ways to kill the Buddha. Devadata does this since the Buddha will not empower him to take his place. The Buddha's community wants to get rid of him, and at this moment, the Buddha tells of Devadatas coming Buddhahood. Even the one who is causing harm has the capacity to wake up.¹⁰ The teachings of skillful means and Buddhahood offer us the powerful teachings of relativity and innate goodness. This is particularly crucial in our work in hospitals with stressed staff, patient and families. One needs to keep an open mind and realize that everyone has the potential for goodness.

⁸ Burton Watson, trans., *The Lotus Sutra* (New York: Columbia University Press, 1993), ix.

⁹ Ibid., 23.

¹⁰ Ibid., 182-90.

The Platform Sutra is the second essential text considered the primary formative scripture of Zen Buddhism.¹¹ It is a text attributed to the sixth Zen Ancestor Hui Neng. His personal journey, from a rice pounder to celebrated earthy teacher, is one that inspires me personally. He needed to leave his teacher and community, with his teacher's blessing, in order to realize himself.¹² This is the journey that I walk myself and with my students. We move from orientation at the beginning of chaplaincy training to disorientation within the train and arrive in a new orientation. This process that is echoed in Hui Neng's story is essential in order to serve more people in a multi-faith world. As a Buddhologist, we need to know our tradition in order to allow ourselves to feel tethered in our process of change.

The core concept of "lay ordination" is introduced in this sutra.¹³ Lay ordination, or as we now call Jukai (receiving the precepts) has been an essential in the development in Zen, and now chaplains who are going for Board Certification can now be endorsed through this process. It is wonderful to know that our ancestors were empowering lay people in ways that continue to serve today.

The last major text I studied for this project is *The Vimalakīrti Sutra*. Like the Platform Sutra that empowers lay people, *The Vimalakīrti Sutra*'s protagonist is a lay business man whose spiritual understanding rivals that of the Buddha's greatest disciples. Vimalakīrti becomes sick because all beings are sick. He uses illness as a way to teach

¹¹ Morten Schluter and Stephen F. Teaser, eds., *Readings of the Platform Sutra* (Columbia University Press, New York, 2012), 3.

¹² Philip Yampolsky, trans., *The Platform Sutra of the Sixth Patriarch* (New York: Columbia University Press, 2012), 125-133.

¹³ Ibid., 159-62.

that no one is left out of old age, sickness and death.¹⁴ It is a crucial text that asks the question: “What does it mean to be truly compassionate in the face of suffering?” These are the essential questions that the historical Buddha faced 2,500 years ago, as we do today. The Sutra teaches me and my students how to keep the riddle of compassion in front of us as all times. Old Vimalakirti reminds us today to stay intimate with old age, sickness and death. This is the work of a chaplain tied to tradition.

The bibliography of this Demonstration Project is the reading list. In order to be a Buddhologist, one must go deeply into study in order to then operationalize it in our lives. I had the pleasure to read not only these three seminal texts, but to also read various versions, translations, and numerous commentaries. I surpassed by goal by 25%. A Buddhologist has a love of study. I continue to be energized by study as an integral aspect of my life. I am grateful.

Leader

I created the first Buddhist Masters Seminary Program in New York City to serve the growing Buddhist community. This is what this Demonstration Project is all about—creating the first Buddhist Masters Seminary Program in New York City to serve the growing Buddhist community. The Buddhist Track within the Buddhist Community .was supported through magazine advertising and a series of educational open houses.

100% of the Site Team approved the project. This is 25% higher than expected. This is due to the excellent collaboration work that I took the lead on. We worked steadfastly and harmoniously.

¹⁴. Burton Watson, trans., *Vimalakirti Sutra* (New York: Columbia University Press, 1997) 32.

Buddhist Teacher

I created a full Zen training program that includes weekly *zazen*, teacher-student interviews, two *sesshins* (Zen residential retreats), and bi-monthly *zazenkais* (nonresidential, all day zen practice).

The Zen practice I designed for the Center and for all who are enrolled in the Master and the surrounding community. The heart of our work at New York Zen Center for Contemplative Care flows from our high value of the practice of meditation, contemplation, and Zen practice. To care for the world, we care for ourselves. In caring for ourselves, we care for the whole world.

The promise of a continuous meditation practice is the practice of freedom from the suffering caused from the layers of conditioning that we foster through maintaining our fixed sense of self. The practice of meditation allows us to experience the ease and joy of being—of becoming fresh and new in each moment.

Meditation is a practice that we do every day, and we gather together in community to practice together to support one another. Our community is made up of Jewish, Catholic, Episcopal, Tibetan Buddhists, Zen Buddhists and those who don't wish to identify with a particular tradition. One does not need to identify as a Buddhist or Zen practitioner to realize within oneself the value of Zen practice.

All are welcome—from those who are curious about meditation and those who have been meditating for decades. Chairs and cushions are available on Mondays, Wednesdays at our day-long retreats as well our annual residential Sesshin Silent retreat.

Monday Evenings: Zen meditation, a Dharma Talk and discussion. These meetings are held at Beth Israel Medical Center's Karpas Community Health Center 311 1st Avenue at 18th Street from 6 pm to 7:30 pm.

Wednesday Evenings: Silent practice of Zen meditation, with two periods of meditation in community. *Daisan*, or private interview with a Dharma teacher, is also offered most Wednesday evenings during *Zazen*. These meetings are held at Beth Israel Medical Center's Karpas Community Health Center, 311 1st Avenue at 18th Street from 6 pm to 7:30 pm.

Zazenkais: Day-Long Retreats in New York City. NYZCCC's bi-monthly one-day retreats (*zazenkai*) are a wonderful way to experience a meditation retreat right here in the midst of New York City. Each retreat features: sitting meditation (*zazen*), a *Dharma* Talk, chanting, a Zen ritual meal, and private interview (*daisan*) with Hoshi Koshin Paley Ellison or Hoshi Chodo Campbell. People of all levels are welcome to come and practice for the entire day. Instruction is available for those who are unfamiliar with Zen rituals and procedures.

Sesshin: Residential Silent Retreat at Garrison Institute. *Sesshin* literally means the heart-mind touching itself or the gathering of mind. *Sesshin* is a period of intensive *zazen* meditation. *Zazen*, or seated mind, is the Zen form of silent sitting meditation. It is the core of Zen practice. In these silent retreats, we practice *zazen* together under the guidance of the core teachers of NYZCCC. Each day will consist of 30 minute-long meditation periods, walking meditation, work practice, body practice, daily *Dharma* talks and individual interview (*daisan*) with the retreat leaders. These retreats are an opportunity to experience the intimacy of Zen practice. All are welcome. Our annual *sesshin* is offered in January, over Martin Luther King weekend.

I created collateral materials that make explicit these offerings for the community.

The collateral materials we have created focus mostly on the zencare.org web site, social media (Facebook and Twitter), and e-blasts. The most important collateral material is the New York Zen Center for Contemplative Care Sutra Book, which includes the traditional chants in the Soto Zen School. It includes: Daily Verses and *Gathas* (Customary Refrain, The Four Great Vows, Verse of the *Kesa*, *Gatha* on Opening the Sutra, Verse of Atonement, Evening *Gatha*), Heart Sutra, *Sho Sai Myo Kichijo Dharani*, *En Mei Jukku Kannon Gyo*, Song of the Jewel Mirror Awareness, Matriarch's Lineage, The Identity of Relative and Absolute, Patriarch's Lineage, *Daihishin Dharani*, New Year's, *Fudo Myoo*, and *Jizo Dharanis*, *Nenju*, *Kan Ro Mon* (Gate of Sweet Nectar), and the Zen Meal *Gatha*.

APPENDICES

Appendix A
Demonstration Project Proposal

THE CASE FOR A MASTER IN BUDDHIST STUDIES
AND THE PLANNING OF THE
KANNON INSTITUTE FOR CONTEMPLATIVE STUDIES
IN NEW YORK CITY

BY

Rev. Koshin Paley Ellison, MFA, LMSW, ACPE, DMin Candidate

DEMONSTRATION PROJECT PROPOSAL
New York Theological Seminary
2012

I am the Co-Founder and Co-Executive Director of New York Zen Center for Contemplative Care, in Manhattan, NY, the first Buddhist based organization to be a fully accredited Association of Clinical Pastoral Education independent center. There is no New York City based accredited Buddhist Seminary Program. This demonstration project is going to outline the creation of the first Buddhist Seminary Master degree and the plans for an independent Buddhist Seminary in New York City. In order to become a board certified chaplain, with the Association of Professional Chaplains, students must have a divinity based degree. This program does not exist in New York City.

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CHAPTER 1 INTRODUCTION TO THE SETTING

New York Zen Center for Contemplative Care (NYZCCC) is the only Buddhist based organization accredited as an independent center by the Association of Clinical Pastoral Education. NYZCCC is accredited to offer Clinical Pastoral Education for Levels One and Two as well as Supervisory Education.

Unlike classical Zen Centers and monasteries that focus primarily on Zen training; meditation, teacher student relationship, work practice and liturgy training, NYZCCC offers this formal Zen training along with training Buddhist and non Buddhists in the arts of contemplative chaplaincy and supervisory training, partners with leading health care hospitals and hospices, and creates medical curriculum in collaboration with leading medical schools. Our clinical partners include Beth Israel Medical Center, NewYork Presbyterian Medical Centers, Robert Mapplethorpe Residential Treatment Facility (nursing home for people with HIV/AIDS), Visiting Nurse Service of New York Hospice, and Hospice and Palliative Care of Westchester. We are working with the University of Arizona Medical School's Center for Integrative Medicine creating a whole body of contemplative care curriculum to be used in their thirty-five partner medical schools. NYZCCC also partners with places like The Garrison Institute in the creation of the Buddhist Contemplative Care Symposium on Palliative and End of Life Care. In order to address the gap for formal academic Seminary Buddhist education, we partnered with the New York Theological Seminary in creating the Buddhist Track within the Master in Pastoral Care and Counseling degree program. The history of the Zen Center has been a journey from a single training program in Buddhist Contemplative Care to the present Zen Center that has a wide scope in capacity, impact and service.

Partnerships. Much of NYZCCC's work is in collaborative partnership with the following organizations:

Beth Israel Medical Center. NYZCCC is the first Buddhist organization to be contracted to provide chaplaincy within a mainstream hospital. We provide a Contemplative Care Program in which student chaplains visit with patients and staff under the supervision of our Senior Chaplain Supervisors. We also lead weekly group meditation for staff, patients and families as well as regularly speaking to the Beth Israel community and neighbors on the health benefits of meditation and on contemplative approaches to care. The head of Pastoral Care at Beth Israel has said that we provide the hospital with a "wonderful presence of intentional care."

New York Presbyterian Medical Center. We provide chaplain interns for their robust Pastoral Care Department in both the Cornell and Columbia campuses. They provide care through the medical centers to patients, families and staff. One of our chaplains was just hired full time to be the Chief Chaplain Resident and Palliative Care Service Staff Chaplain.

Robert Mapplethorpe Treatment Facility. We provide a chaplain to serve this HIV/AIDS nursing home's patients and staff. The Robert Mapplethorpe Residential Treatment Facility (RMRTF) provides full medical and social services for people living with HIV/AIDS who cannot live on their own, but do not need inpatient hospital care. In its home-like setting, RMRTF has created a life-affirming environment of care that encourages a sense of community based on mutual respect, compassion, and support, which enhances the quality of life for all its residents. The RMRTF offers 24-hour ambulatory care from an expert multi-disciplinary staff. Physicians at the facility specialize in treatment of HIV/AIDS and its complications. They are trained in internal medicine to address conditions such as hypertension, emphysema, diabetes, and liver disease, among others. They also provide specialized pain management services for

patients with a history of chemical dependency and patients receiving hemodialysis. The team includes nursing professionals with many years of experience in caring for people with AIDS, chemical dependency, and serious mental illness. The Mental Health Program provides on-site psychiatric consultation, medication management, individual, couples, and family psychotherapy, professionally led support groups, substance-abuse counseling and treatment. Through music and art therapy, residents learn to express themselves in new ways. The facility also offers chaplaincy and spiritual care services. Residents receive individual comprehensive nutritional evaluations and counseling. They also learn about healthy eating in nutrition education workshops. The long-term goal for many residents is to return to living in their communities with improved health, sobriety, and coping skills that will result in a better quality of life. The RMRTF provides a range of services including individual therapy, group therapy, substance abuse counseling and education, art therapy (both group and individual), music therapy, therapeutic activities in the community, such as bowling, shows, trips to museums and exhibitions, and a spiritual retreat. The art therapy component of the program has grown and accessed grants to work on murals and a therapeutic garden. The clinical team works with residents towards their vocational goals.

Our pastoral care services provide spiritual assistance and healing. The team works in conjunction with community providers and organizations to offer case management services, vocational training, Social Security, and (for those who are being discharged) Public Assistance advocacy and assistance with law enforcement and legal issues. Each resident is assessed at the time of admission and throughout their stay to ensure that their personal goals are also met in conjunction with the goals of the facility to work towards sobriety, health and independence.

Hospice and Palliative Care of Westchester. We provide chaplains and volunteers to this hospice serving on both their nursing home and home hospice teams. NYZCCC also offers two trainings in contemplative care to their teams and local community.

Visiting Nurse Service Hospice. We provide our student chaplains for the patients and staff in its hospice residence, nursing homes and to its home care patients and families. The nurse manager of their hospice residence has said that our chaplains "transform the whole residence. When they are here, we all feel held."

University of Arizona Medical School's Center for Integrative Medicine. NYZCCC Co-Founders are on the faculty of the Fellowship program and are working to create curriculum for their fellowship as well as their thirty-five medical schools they work in.

New York Theological Seminary. We provide curriculum, syllabi, program design and professors for our partnership in creating the Buddhist Track in NYTS' Master in Pastoral Care and Counseling degree.

Since August 2007, the NYZCCC has provided care in the following ways:

- 43,478 individuals received contemplative care in the face of death, cancer, AIDS, and other illnesses.
- 15,681 family members, couples and friends received contemplative care as they dealt with grief, mourning and loss.
- 30,229 hours of compassionate care have been given by our volunteer chaplains.
- 11,784 staff people in hospitals, hospices, and prisons received spiritual care, including doctors, nurses, social workers and officers.
- 3,094 Contemplative care and meditation groups were run by our volunteer chaplains, with over 4,100 people attending.

- 5,315 men and women from the general public have received education in topics such as death and dying, Buddhist approaches to death, addictions and spirituality, and contemplative practices.

Location: New York Zen Center for Contemplative Care is based in New York City, in downtown Manhattan in order to be near our clinical partners. New York City is one of the most culturally and religious diverse cities in the world. New York City is one of the top ten American cities for populations of Buddhists. It is also home to over 36,000 Buddhist practitioners. While we train our multi faith students to serve in a multi faith context, it is also essential that they are trained to serve Buddhists of all traditions. NYZCCC's chaplains are frequently called on to serve Buddhists at a wide variety of hospital, hospice, nursing homes and home settings. For this reason, to create a Master level training and an independent Seminary are needed.

We also train chaplains from California, Rhode Island, Massachusetts, Connecticut, New Jersey and upstate New York. New York City becomes the home base for training in multiple locations.

Focus situation: The NYZCCC Board of Directors fully supports this effort to both maintain an excellent quality Buddhist Track in New York Theological Seminary's Master in Pastoral Care and Counseling degree, as well as supporting the continued work to create the first Buddhist Seminary in New York City. Both Co-Executive Directors, the Manager of Operations, Program Coordinator, and NYZCCC's consultants are all available to support and nourish this important effort. This project's site team includes Morgan Stebbins, MDiv, LMSW, DMin Candidate, Anne Tiech, PhD, and Joshua Moses, PhD are also fully engaged with this effort.

CHAPTER 2 PRELIMINARY ANALYSIS

I am the Co-Founder and Co-Executive Director of New York Zen Center for Contemplative Care, in Manhattan, NY, the first Buddhist based organization to be a fully accredited Association of Clinical Pastoral Education independent center. There is no New York City based accredited Buddhist Seminary Program. This demonstration project is going to outline the creation of the first Buddhist Seminary Master degree and the plans for an independent Buddhist Seminary in New York City. In order to become a board certified chaplain, with the Association of Professional Chaplains, students must have a divinity based degree. This program does not exist in New York City.

NYZCCC is creating accredited Buddhist Seminary education to serve New York City as a center to study and serve. This is needed primarily and specifically for Buddhists who wish to become Board Certified Chaplains through the Association of Professional Chaplains, the leading certifying body for chaplains in the United States. To become board certified, a Buddhist chaplain must complete four units of Association of Clinical Pastoral Education (ACPE) accredited Clinical Pastoral Education (CPE); have an accredited divinity degree or the equivalent; two thousand hours of chaplaincy after the completion of the fourth CPE unit; and an endorsement by a religious body to function as a chaplain. NYZCCC is already an independent accredited center of chaplaincy by ACPE, and through our clinical partners, students can complete their two thousand hours. We can also provide the endorsement for students who work with NYZCCC teachers. The missing piece was the accredited seminary training.

Through its initial and continuing years of service in the community, NYZCCC has also identified a compelling societal need for contemplative care as well as a growing demand for academic education leading to a professional degree. To determine the level of interest for a Master Level Buddhist Contemplative Care Seminary program, we began with a small market research survey of our own students. There is a promising number who are interested, and we anticipate a much larger number from others in the New York metro area and beyond. There

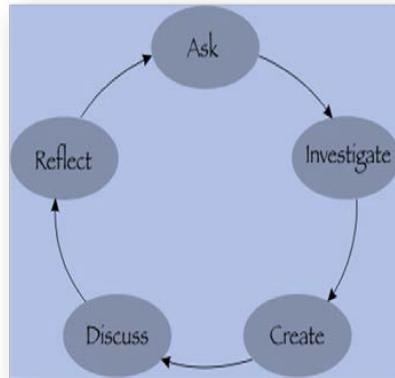
were 70 respondents to the survey sent to 100 people; the following chart summarizes the positive levels of interest:

Level of Interest in a Buddhist Masters		
Would Apply	21	31%
Are Interested	34	48%
Subtotal	55	79%

The remaining 21% of the respondents were “not interested” or had no opinion. For this reason we began our partnership with New York Theological Seminary with the Buddhist Track in the Master in Pastoral Care and Counseling. Based on this strong response of former and current students, and in service to the growing recognition of the benefits of spiritual care in hospital, hospice, and other community service settings, NYZCCC is now poised to take the next strategic step in its development, which is to found the first independent Zen Buddhist seminary in New York City.

The proposed Independent Seminary will offer graduate education in both semester length courses as well as a low-residency format to accommodate the busy schedules and variable locations of the adult population, and its approach will be rooted in the Zen Buddhist tradition as well as reflect the wonderful diversity of Mahayana, Theravada and Vajriana Schools of Buddhism. Thus, it will be both a unique and complementary seminary among New York City’s seminaries.

Drawing on the best of traditional education and innovative experiential models, the NYZCCC educational philosophy emphasizes action and reflection, and the incorporation of theory and practice, based on interactive cycles of student-directed and didactic seminars.



The Master program is a response to the world's growing demand for leaders rooted in Buddhist contemplative traditions who are able to look outwards and bring their wisdom and knowledge to the broader community.

What sense of urgency do you have concerning the problem? As one of the World's major religions and as New York City is one of the world's central hubs of study, culture and religion, it seems both urgent and congruent to build an excellent seminary here. This would honor the spiritual, historical, social, economic, psychological dimensions of the Buddhist tradition. It requires a new seminary system that is rooted in the 2,500 year old tradition.

What are your expected outcomes from the project? We expect to roll out this vision in two parts. The first part is the Buddhist Track in the Master in Pastoral Care and Counseling with New York Theological Seminary and the second part is to begin establishing an independent Buddhist Seminary. This will change the paradigm in New York City. It will bring Buddhists

into the seminary culture and conversation of New York City as well as allow Buddhists to not need to travel to distant cities of Boulder, Colorado, Berkeley, California and other places to get quality Buddhist seminary education.

At the moment, New York Zen Center for Contemplative Care has the human, intellectual and financial resources to maintain and grow our partnership with New York Theological Seminary. In order to roll out the independent seminary, we need to widen the scope of funding to support the establishment of the independent seminary. We are currently sourcing potential funding partners for the larger vision. The site team, along with our Board of Directors, and Advisory Board have the networks required to connect us to the larger funders. The site team has the intellectual and human resources to move this forward. Our Site Team has no conflicts of interest.

Below are the Site Teams Roles:

Anne Tiech, PhD, is the Academic Affairs Manager at California Institute of Integral Studies Academic Affairs Manager at California Institute of Integral Studies. She is a Buddhist teacher and supporter of NYZCCC's efforts. Her expertise on the Site Team is around building a sound and clear proposal and program.

Morgan Stebbins, MDiv, LMSW, LP, DMin Candidate, is an Jungian Psychoanalyst, a Faculty member of New York Zen Center for Contemplative Care in the New York Theological Seminary Buddhist Track, and on the faculty of the Jungian Psychoanalytic Association. Morgan's role is part of the curriculum design and implementation as one of the professors.

Joshua Moses, PhD, is an anthropologist. He is currently a Postdoctoral Fellow in the Social and Transcultural Psychiatry Division of McGill University where he coordinates the

Family Centred Mental Health Promotion for Aboriginal Youth. Joshua's role on the Site Team is to ensure the whole project is together and coherent.

CHAPTER 3: IMPLEMENTATION

Goals and Strategies

Goal 1: Develop and raise awareness of the New York Zen Center for Contemplative Care

Community of the accredited chaplaincy path and why a Master level degree is integral to this.

Strategy 1: Host an educational Open House in December 10, 2012.

On December 10, 2012, I organized an educational Open House from 7:30 pm to 9:00 pm for the New York Zen Center for Contemplative Care Community. The Session was advertised through our monthly newsletter as well as direct emails to our current students and graduates of our Foundations in Buddhist Contemplative Care Training program as well as all community members who attend workshops and weekly meditation. Our core community is made up of about two hundred people of multiple faiths, cultural backgrounds and sexualities. I recruited James Morgan, NYZCCC's Staff Chaplain and Educational Coordinator, and Rev. Robert Chodo Campbell, NYZCCC's Co-Founder and Co-Executive Director, to join me in leading the Educational Evening Open House.

Strategy 2: Conduct a pre and post survey of those at the education Open House.

Twenty-five members of the community attended the open house. 100% participated in the pre and post survey.

The Pre-Survey showed:

30% indicated that they understood the educational path of the Buddhist Track in the Master in Pastoral Care and Counseling.

20% indicated they understood the accreditation path to become a Board Certified Chaplain.

25% understood that New York Zen Center for Contemplative Care had both an accredited Clinical Pastoral Education training program.

The Post-Survey showed:

100% indicated that they understood the educational path of the Buddhist Track in the Master in Pastoral Care and Counseling.

95% indicated that they understood the educational path of the Buddhist Track in Pastoral Care and Counseling.

100% understood that New York Zen Center for Contemplative Care had both an accredited Clinical Pastoral Education training program

Evaluation:

After the Educational Open House, I analyzed the results of the survey with the site team. The goal was to have 90% of participants respond to the pre and post surveys. 10% more than the anticipated goal completed the surveys. There was an increase, from 30% to 100%, indicating that the information was well and clearly delivered about the educational path of the Buddhist Track in the Master in Pastoral Care and Counseling. The community indicated they grew in understanding the accreditation path to become a Board Certified Chaplain—from 20% to 95%. The people who did not fully understand had questions about religious endorsement. Religious endorsement is a piece of the requirements for Board Certification as a Chaplain. There were some people who do not have a committed religious community and they realized that they need to do some discernment in this area. In the beginning of the evening only 25%

understood that New York Zen Center for Contemplative Care had both an accredited Clinical Pastoral Education training program. At the end of the evening, 100% understood this. The main action from this analysis is two fold. The first is that we need to improve the information we share with our community about our educational offerings. A team has been assembled to look at this and to make the information more clear. The second learning was to make these Educational Open Houses a regular part of our year. We now plan to have two a year. We will have one in the Winter and one in the Spring.

Goal 2: Build a Team of Three Key Stakeholders to create a Buddhist Track in Pastoral Care and Counseling degree.

In order to create a dynamic and relevant Buddhist Seminary Track, it was clear to me that a great team needed to be assembled. Since our project of this seminary track is religious, educational, psychological and health care related, a team reflecting these aspects became key.

Strategy 1: Determine Criteria for selection. (SITE TEAM MEMBERS, SEPTEMBER 2012)

As stated above, we needed to cover the key areas of the Buddhist Track in the Master in Pastoral Care and Counseling. For the religious aspect, I cover this aspect as a Soto Zen Buddhist Priest and Zen Teacher. It is instrumental to have this grounding for the Buddhist Track to have integrity and depth. For the academic institutional grounding, the Track needed someone who has both a depth of understanding of Buddhist education and the experience of how an academic institution works and functions. For the psychological aspect, the Track needed someone with grounding in Buddhism as well as a clear and depth experience in psychological education and curriculum design. For the health care aspect, the Track needed someone with a grounding in Buddhist practice and depth and experience within medical institutions and their educational and research components. In summary, the following are the criteria for the site team:

1. Twenty or more years in Buddhist practice.
2. Holding a PhD or DMin (or eligible) in education, religion, psychology and health related field.
3. History and track record in one of the following: curriculum design, program design, research, and health care.

Strategy 2: Recruit three leaders from the educational, psychology and health care field who agree to be part of the project site team.

After putting a call out for willing participants, I was able to get this excellent professional group of individuals. They each met with the criteria of the Site Team of Stakeholders.

Anne Teich, Ph.D., is the Academic Affairs Manager at California Institute of Integral Studies at California Institute of Integral Studies. Anne is a teacher in the Theravada tradition. She began her training in 1977 under the guidance of Most Ven. Taungpulu Kaba-Aye Saydaw and Rina Sircar. She has held several academic and administrative positions and continues to teach at the Taungpulu Kaba-Aye Meditation Center, San Francisco. Anne received her doctoral degree in 1990 from the California Institute of Integral Studies, San Francisco. Her interests are in academic administration at the college level; teaching interest in Buddhist philosophy and psychology; and chaplaincy in hospitals and hospices.

Morgan Stebbins, M.Div, LMSW, Certified Jungian Analyst, and DMin Candidate, is a Jungian Analyst with a practice in Manhattan. He was the Director of Training of the JPA (Jungian Psychoanalytic Association) as well as being a faculty member of the C.G. Jung Foundation of New York, New York Zen Center for Contemplative Care, and New York Theological Seminary. Morgan began his ongoing Zen studies with Richard Baker Roshi at the

San Francisco Zen Center in the late 1970's and was also a resident at their nearby monastery, Green Gulch Farm Zen Center. His teaching integrates depth psychology with the wisdom of ancient traditions. In his analytic practice, the meaning of archetypal symbols that arise in each person orients the direction of the work.

Joshua Moses, PhD, is a medical anthropologist. He is currently a Postdoctoral Fellow in the Social and Transcultural Psychiatry Division of McGill University where he coordinates the Family Centred Mental Health Promotion for Aboriginal Youth. For two winters he worked with Inuit communities in Labrador on a National Science Foundation project. He has trained as chaplain with Healthcare Chaplaincy and NYZCCC. Joshua has written on the role of religious and spiritual care in disaster response settings, social determinants of health and wellbeing and social networks in the Arctic.

Strategy 3: Site team meets monthly to create a proposal for the Buddhist Track in Pastoral Care and Counseling.

From July 2011 until January 2012 the site team met regularly to create a solid proposal for the partnership and collaboration with New York Theological Seminary. This created the first ever Buddhist Seminary Masters program in New York City. The partnership was created through the birth of the Buddhist Track within New York Theological Seminary's existing Master in Pastoral Care and Counseling degree.

Evaluation: Develop a solid proposal by stakeholders. Will recruit and orient the Site Team and 75% of the team will complete the process. This goal was exceeded as the Site Team is 100% still engaged in the process, and is committed to seeing the larger vision of the first Independent Buddhist Seminary created.

Goal 3: Create a dynamic Buddhist Track in the Master in Pastoral Care and Counseling

Strategy 1: Organize, develop and roll out the Buddhist Track in the Spring of 2012.

The site team worked closely with the New York Theological Seminary President Rev. Dr. Dale Irvin and Dean Rev. Dr. Eleanor Moody Sheppard in working out the partnership. The main collaborations were translating the Christian context into one that would be relevant and respectful of Buddhist practitioners. While I was the main point person for the New York Zen Center for Contemplative Care Site Team, I met regularly with them to receive guidance, edits, feedback and suggestions.

Together with the New York Theological Seminary Team and the New York Zen Center for Contemplative Care Team, we created a map and a academically rigorous and rich curriculum. Below is the result of our collaboration:

MASTER OF ARTS IN PASTORAL CARE & COUNSELING: BUDDHIST TRACK

New York Theological Seminary (NYTS) is a Christian institution of graduate theological education that is historically committed to educating people for ministry in the urban context. NYTS and its degree programs are accredited by the Association of Theological Schools in the United States and Canada (ATS). The New York Zen Center for Contemplative Care (Zen Center) offers a Clinical Pastoral Education (CPE) Buddhist chaplaincy training program that is fully accredited by the Association for Clinical Pastoral Education (ACPE). The Zen Center serves the growing needs of Buddhists and followers of other religious traditions for accredited training in chaplaincy. The Zen Center does not offer an accredited graduate degree. To meet the needs of chaplaincy training candidates in the Zen Center who are seeking to earn an accredited graduate degree for professional purposes, NYTS and the Zen Center collaborate to offer a

Buddhist track in the NYTS Masters of Arts in Pastoral Care and Counseling (MAPCC) degree program.

The MAPCC is a 48-credit graduate degree designed to be completed in two years and to prepare candidates for specialized ministry. It should be noted that the MAPCC degree does not meet the full educational requirement of 72 graduate credits that has been established by the Association for Professional Chaplains (APC) for board certified chaplains. Candidates in the Buddhist track who complete the MAPCC at NYTS will be expected to complete four units of CPE through the Zen Center (worth 16 graduate credits) plus 8 additional credits of graduate coursework at NYTS or in another institution in order to meet the 72-credit equivalency requirement of APC.

Candidates in the Buddhist track of the MAPCC at NYTS must successfully complete 18 credits of study in Buddhist scriptures, Buddhist history, and Buddhist philosophy or world religions in order to meet the established requirements for biblical, historical, and theological studies in the MAPCC degree; and they take the year-long sequence of Foundations in Buddhist Contemplative Care I & II in their first full year in the program in place of the Introduction to Pastoral Care and Counseling course in the MAPCC. These courses are offered within the NYTS curriculum and are taught by members of the NYTS Core or Adjunct Faculty who are also approved by the Zen Center. Students in the Buddhist track must also attend four retreats offered through the Zen Center in place of the four NYTS Masters degree program retreats that are required as part of the MAPCC. All students identified as being in the Buddhist track will be assigned an academic advisor from the Zen Center who is also an Affiliate member of the NYTS faculty and who will work closely with the NYTS Academic Dean to insure all matters of

academic advisement are addressed. All other components of the degree are the same as others in the MAPCC program.

THE CURRICULUM

The MAPCC curriculum integrates theological learning with psychological training in order to enhance both skill and understanding. Of the 48 credits, 28 are for required courses and 20 are electives. Of the 28 required credits, 8 are for Introduction to Pastoral Care and Counseling (4) and the year-long Practicum with Capstone Project (4). The remaining 20 required credits are distributed across other disciplines in the theological curriculum as follows: 10 credits for Sutra and Sacred Texts; 4 credits for Introduction to Theology; 4 credits for Buddhist History; and 2 credits for Introduction to Theological Education, a year-long course that combines spiritual and academic aspects of formation in learning.

Students who are in the Buddhist track of the MAPCC take 9 credits in Buddhist scriptural studies or comparative scriptural studies from world religious traditions to meet the requirements for Bible; and 9 credits in Buddhist history and philosophy, and/or the history of religions / comparative religious studies (with special attention to religious pluralism in the United States) to meet the requirements for theology and history. They also take the year-long sequence of Foundations in Buddhist Contemplative Care I & II, offered annually. These courses are offered annually within the NYTS masters degree program and are identified in the annual NYTS course list by the prefix “ZEN” in the course code.

Students in the Buddhist track must complete Introduction to Theological Education for 2 credits during their first year in the program. Introduction to Theological Education has five components: attendance in 2 evenings of orientation from 6 to 9 pm the first Tuesday and Wednesday after Labor Day each year; a writing sample which is administered during one of

these evenings; an introduction to the Burke Library at Union Theological Seminary, which is offered during the month of September; training in the NYTS online learning system (Moodle), which is also offered in September; and attendance and participation in two retreats held during the first week of the fall and spring semesters. Candidates in the Buddhist track participate in two retreats offered by the Zen Center during the first year to meet the retreat requirement. The Zen Center will certify with the NYTS Academic Dean or designated professor of record for Introduction to Theological Education satisfactory completion of this requirement for each candidate.

LEARNING COMPETENCIES

The MAPCC Buddhist track seeks to prepare men and women for ministry who are: informed scripturally, and knowledgeable concerning the historical development of Buddhist thought and tradition as well as other religious traditions equipped for diverse and inclusive partnerships in religious communities, the city, and the world centered in a spiritual tradition which is dynamic in its formation and open to continuing revelation aware of their own ongoing personal spiritual and psychological development knowledgeable about the complexity of the human being and the contribution that context makes in terms of the formation and development of the person and groups of people skillful at translating their gained knowledge into praxis in expressions of ministry, and into leadership within their religious community.

ADMISSIONS AND REGISTRATION

Candidates for the Buddhist track of the MAPCC degree must follow the regular NYTS application and admissions process and be accepted into the degree program. Candidates should

identify themselves at the time of their initial application as being candidates for the Buddhist track, doing so through the Zen Center. An academic advisor who is an Affiliated faculty member at NYTS from the Zen Center will be assigned to them.

Candidates for the Buddhist track of the MAPCC must register for all courses through NYTS and are responsible for all applicable NYTS tuition and fees. Candidates for the degree are eligible for financial aid under regular NYTS guidelines, including federal loans. All other academic policies and procedures for the degree will apply. Candidates who are not pursuing the MAPCC degree but wish to attend one of the courses designated in the NYTS curriculum as a “ZEN” class may do so by registering as an “Auditor” through the Zen Center, paying any fees that are charged by the Zen Center. NYTS will not accept auditors for courses identified by the “ZEN” prefix in the curriculum. Those wishing to audit these courses must do so through Zen Center.

NYTS Master of Arts in Pastoral Care and Counseling (MAPCC) Buddhist

Track Curriculum Design

	All Year	Fall	Winterim	Spring	Summer
Year A	*Introduction to Theological Education (2)	*Buddhist Scriptures (4) *Foundations in Buddhist Contemplative Care I (4)	Elective (2)	*Buddhist Scriptures (4) *Foundations in Buddhist Contemplative Care II (4)	Electives June (2/3) July (3) August (3)
Year B	*Practicum with Capstone fall & spring (2 & 2)	*Buddhist History & Philosophy (4) Elective (4)	Elective (2)	*Buddhist History and Philosophy (4) Elective (4)	

As a way to announce the Buddhist Track, the Site Team created this advertisement and press release that was approved by New York Theological Seminary as a way to announce this collaboration effort.

PRESS RELEASE:

NEW YORK, NY, February 9, 2012 – New York Theological Seminary (NYTS) and the New York Zen Center for Contemplative Care (NYZCCC) have joined forces to provide the first fully accredited program for Buddhist practitioners seeking a Masters degree in Pastoral Care and Counseling in New York City. Launching Spring 2012, the partnership establishes a rigorous Buddhist studies track within the NYTS Master of Arts in Pastoral Care and Counseling program designed for those who wish to serve the world as spiritual care providers in hospitals, hospices, nursing homes, mental health centers, and other institutions.

The creation of this innovative curriculum was supported by The Palatte Fund and the Henry Luce Foundation. The Palette Fund honors the legacy of Rand Harlan Skolnick through collaborative grantmaking and programs that value human rights and education. The Luce Foundation supports multifaith initiatives at NYTS.

“The New York Zen Center for Contemplative Care is very excited about our new partnership with NYTS,” says Koshin Paley Ellison, Co-Executive Director of NYZCCC, “It allows us to offer anyone interested in Buddhist based chaplaincy the opportunity to receive fully accredited seminary training and clinical training. This will provide the next generation of Buddhist practitioners an actual livelihood in spiritual service as chaplains working at the bedside of those in critical need.”

As a leader in multifaith education and chaplaincy, NYTS’ programs embrace Buddhism as well as other major faith traditions. The Buddhist track includes courses in Buddhist scriptures,

Buddhist philosophy, and world religions to enhance the pastoral care and counseling program.

Additionally, students who enroll in the program will receive 1600 hours of innovative contemplative-based clinical training through NYZCCC in two of New York City's top medical centers: New York Presbyterian and Beth Israel Medical Center

"Our metropolitan context is extraordinarily diverse both religiously and spiritually" notes NYTS President Dale T. Irvin. "Christian institutions such as NYTS are increasingly being called upon to extend their resources and assist other religious faiths in training for leadership. Today, a Christian in a hospital or other facility in our region is more likely than ever to be visited by a chaplain of another faith. I, for one, would be comforted to know that the Buddhist chaplain who was calling on me or another member of my congregation or family in the hospital had been trained in this innovative pastoral care program with NYTS and NYZCCC."

For more information on NYTS or NYZCCC please contact:

Koshin Paley Ellison Co-Founder of New York Zen Center for Contemplative Care 917-622-8341 Koshin@zencare.org

Dale Irvin *President of New York Theological Seminary* 212-870-1223 dirvin@nyts.edu



BUDDHIST TRACK *in* MASTER OF ARTS *in* PASTORAL CARE & COUNSELING

JOIN ACADEMIC, CLINICAL AND CONTEMPLATIVE LEADERS IN THE NEW BUDDHIST STUDIES TRACK STARTING THIS FALL.

New York Theological Seminary and the New York Zen Center for Contemplative Care have joined forces to provide the first fully accredited program for Buddhist practitioners seeking a Masters degree in Pastoral Care and Counseling in NYC. This partnership establishes a rigorous Buddhist studies track designed for those who wish to serve the world as spiritual care providers in hospitals, hospices, nursing homes, mental health centers, and other institutions.

HIGHLIGHTS OF THE 2012/13 CURRICULUM FALL OFFERINGS:

Foundations in Buddhist Contemplative Care Training I & 2 – *Fall & Spring*
Buddhist Contemplative Care Symposium on Palliative & End of Life Care
How to Catch an Ox: Zen History and Practice
The Bible as Psyche: The Logic of the Soul in the Hebrew Bible & the New Testament

Buddhist Meditation & the Psyche

SPRING OFFERINGS:

Motifs of Transformation: Comparative Models of Healing and Salvation from Around the Globe
Buddhist Ethics/Medical Ethics: History and Clinical Practice
Platform Sutra & Bodhisattva Practices

2013 SUMMER INSTITUTE AT BARRE CENTER FOR BUDDHIST STUDIES:

Vimalakirti Sutra & Early Buddhist Teachings on Illness, Dying and Caregiving

2012/13 FACULTY INCLUDE:

Dr. Anthony Bank, Dr. Craig Blunderman, Robert Chodo Campbell, HHIC, Peter Gregory, PhD, Trudi Jnpu Hirsch, BCC, ACPE, Pilar Jennings, PhD, Dr. Michael Kearney, Judy Leif, Tzogen Dan Leighton, PhD, Dr. Diane Meier, Roshi Linkyo O'Hara, PhD, Andrew Olendzki, PhD, Koshin Paley Ellison, MFA, LMSW, Morgan Stebbins, Jungian Analyst, & others

Join this committed and lively community of practitioners. This innovative program is open to all current and past students of New York Zen Center for Contemplative Care's Foundations Training. To begin, you can apply to the Foundations program.

Applications for Foundations in Buddhist Contemplative Care can be found at www.zencare.org

Applications for the Masters program can be found at www.nys.org

NEW YORK ZEN CENTER
FOR CONTEMPLATIVE CARE

NEW YORK
THEOLOGICAL
SEMINARY
continuing The Biblical Seminary in New York

Strategy 2: Research and develop new courses.

In the Spring of 2012, we held two courses. One class was part of the scripture/sacred text requirement.

The Lotus Sutra; 4 Credits with Prof. Roshi Enkyo O'Hara

The Lotus Sutra, a classic Mahayana scripture, is an influential and beloved collection of parables, teachings, and encouragements. A vital wellspring of Mahayana Buddhism, it serves as a primary text for the Tiantai and Nichiren sects, as well as a literary source for Zen and for lay people in China, Japan, Korea, and Vietnam. The drama and wisdom of this text are astonishing and enjoyable to read and study. In this class, we will explore by means of lecture, discussion, writing, and contemplation how the insights of the sutra speak to a contemporary audience in the West. Issues of gender, accessibility to spiritual insight, and skillful means will be analyzed. Requirements for the class include a (3,000-5,000 word paper), and participation in discussion and class exercises. The evaluation will be based equally on these three elements. While the emphasis will be on the text itself, students will be encouraged to deepen their understanding with the varied supplemental readings.

The second class was more psychologically based to compliment the Pastoral Care and Counseling requirements of the Master.

The 100 Peaceful and Wrathful Deities: Textual

History, Ritual Use, Meditative Practice, and Psychological Translation of the Tibetan Book of

the Dead; 4 Credits with Prof. Morgan Stebbins, LMSW, LP, DMin Candidate

This course will comprise a study of the textual history of the Bardo Thodol as well as its ritual use in Tibetan culture and certain parallels in the West. After considering different hermeneutic lenses, we will employ the psychological method of symbolic translation, in order to consider the

text's presentation of an "other" reality. Specifically, the Buddha families are seen both within the text and from a psychological vantage point as modes of consciousness; when assimilated, they can initiate a profound change of perspective. Comparisons with modern models of consciousness will show the nuances as well as shortcomings of this text in light of its cultural context. The *Bardo Thodol* will also be compared to other systematic explorations of non-literal realities, such as the *Egyptian Book of the Dead* and Jung's own opus of the undiscovered country, the *Red Book*. There are four distinct but hermeneutically related learning goals for this class. The first is to appreciate the text-cycle of the *Bardo Thodol* within its textual, historical, and liturgical settings. The second is to place the work, at a conceptual level, within the tradition of Buddhist thought as it arrived from India and encountered indigenous traditions. The third is to look at parallels of afterlife motifs from varying traditions. Finally the class will attempt to ground this material in modern psychological models and when possible in personal experience - we are dealing, after all, with the phenomenon of death.

Both courses were fully enrolled. From this starting place, we developed a full slate of courses for the 2012/13 Fall, Spring and Summer academic year:

FALL 2012

The first class is designed to match the Master in Pastoral Care and Counseling's "Introduction to Pastoral Care and Counseling." It is a course that is two semesters and includes one hundred hours of clinical work alongside one hundred and fifty educational hours.

Foundations in Buddhist Contemplative Care 1 & 2 (Fall & Spring);

4 Credits with Prof. Rev. Koshin Paley Ellison, MFA, LMSW, DMin Candidate, with Robert Chodo Campbell, Trudi Jinpu Hirsch Abramson, and Roshi Enkyo O'Hara

This 10-month course covers a wide array of care-giving topics including introduction to the

function of a contemplative care practitioner within health care and other social service settings.

Using lecture, group work, and written report formats, participants will learn cultural competency, spiritual assessment, delivery of relationship centered care, applied counseling skills in the areas of grief, loss and dying, and the importance of integrative and relational collaboration in health care settings.

In collaboration with the Garrison Institute, one of the countries leading institutions in contemplative education, we co-created the following elective. It was an essential Symposium for our students who are working everyday as chaplains with death and dying. We gathered together the leading voices in the field for four days of community learning.

Buddhist Contemplative Care Symposium on Palliative and End of Life Care; 2 Credits.

With Profs. Rev. Koshin Paley Ellison, MFA, LMSW, ACPE, DMin Candidate, with: Anthony Back, MD, Diane Meier, MD, Judy Lief, Rev. Robert Chodo Campbell, Radhule Weininger, MD, Michael Kearney, MD, Roshi Enkyo O'Hara, Ph.D, and BJ Miller, MD

Recognized as leaders in the fields of contemplative study and social change, the New York Zen Center for Contemplative Care and The Garrison institute are utilizing four days for professional caregivers to gather, explore and define best practices within Palliative and End of Life Care.

Keynote speakers will ground the four days by speaking on their field work and reflecting on innovative approaches in implementing contemplative-based care programs at their facility and beyond. Individual techniques, open dialogue, and co-created practices will be experienced as tools to uplift how contemplative and mindful care can change the quality of care between caregiver and patient.

In order to expose our Buddhist students to the Bible, and to begin to look more psychologically at sacred texts, we developed this course on the Bible.

The Bible as Psyche: The Logic and Transformation of the Soul in the West

4 Credits with Prof. Morgan Stebbins, MDiv, LMSW, LP, DMin Candidate

This course treats all great cultural artifacts as true documents of the deepest psyche. The Bible is the world's best-selling book and is the textual foundation of the Western world. As such it contains *structure and dynamics* of our personal, social and transformational experiences. It will be our task to read the text in a way that illuminates that structure and dynamics. We will practice a careful exegesis – that is, to be *guided by the text* rather than by theological assumptions – in our attempt at a new understanding. We will examine the key texts from the Hebrew Bible and the New Testament, comparing traditional theological readings (including mystical and heretical understandings) with our developing psychological method. The goal is twofold: to understand ourselves, our culture, and for the chaplains, our patients in a deeper and more compassionate manner, and also to learn to understand any person's psyche in a fresher, less biased manner.

How to Catch an Ox: Zen History and Practice; 4 Credits.

Prof. Rev. Koshin Paley Ellison, MFA, LMSW, ACPE, DMin Candidate

What is Zen? It is said it is the school of Buddhism that is beyond words and letters. Yet, the Zen school has more texts, poetry and art than any other! This course presents an overview of the Zen Buddhist School with a particular emphasis on the formation of the scriptural and classic literature and the background of the culture and history of ancient China and Japan. The course includes group sessions in which students will develop skills necessary to extract meanings out of the scriptural and classic texts in a clear and rigorous manner. Special attention will be paid to the literary structure of the narrative and the social history of the Zen tradition. Implications for spiritual reflection and ministry will also be explored.

Buddhist Meditation and the Psyche; 3 Credits with Prof. Pilar Jennings, LP, Ph.D.

In this course we will explore the practice of Buddhist meditation and its applications for psychological healing with a focus on Theravada and Tibetan Buddhist meditation practice.

Through experiential periods of sitting practice, alongside class discussions and assigned readings, this course will examine the many psycho-spiritual challenges and gifts of Buddhist meditation. While focused on the practice of Buddhism, this course will also address the basic teachings in order to facilitate a deeper and broader understanding of its philosophy and psychological orientation. As we explore the foundational concepts addressed in both Buddhist and psychoanalytic literature, we will seek to understand the spiritual and psychological complexities of Buddhist meditation.

SPRING COURSES

Zen Buddhist Ethics/Medical Ethics: History and Clinical Practice; 4 Credits .with Prof. Rev. Koshin Paley Ellison, MFA, LMSW, ACPE, D.Min Candidate with Craig Blidnerman, MD

Buddhist ethics emerged as an academic discipline in 1992, with the publication of Damien Keown's book *The Nature of Buddhist Ethics*. His subsequent co-founding of the *Journal of Buddhist Ethics* in 1994 further solidified the birth of a new field in the discipline of Buddhist studies. Prior to Keown's book, only a handful of books and articles existed that attempted to delve into the questions of a specifically Buddhist ethic from a western philosophical perspective. In the past twenty years, Buddhists have entered the medical system in formal ways as chaplains on the interdisciplinary and Medical Ethics teams. This course will be an examination of Buddhist ethics and how it is alive in our lives and within the clinical application within the field of medical ethics. Guest medical ethicists will join the course to bring the theories into real world practice.

Platform Sutra; 4 Cr. With Prof. Roshi Enkyo O'Hara, PhD

The Platform Sutra is considered the primary formative scripture of Zen Buddhism. Even today, this sutra serves as the cornerstone of the many branches of Zen Buddhism in the east and west. Core concepts such as 'formless precepts' and 'lay ordination' and 'sudden illumination' are introduced in this sutra. Most importantly, the course will provide students with a historical and theoretical foundation with which to discern differing moral codes, contemplative techniques, and ordination styles. The course will investigate these and other themes arising from this seminal text. Class presentations, monthly reflections and a final (3000-5000 word) paper will be required. The evaluation will be based equally on these three elements. While the emphasis will be on the text itself, students will be encouraged to deepen their understanding with the varied supplemental readings.

Comparative Models of Healing and Salvation from Around the Globe; 4 Cr.

With Prof. Morgan Stebbins, MDiv, LMSW, LP, D.Min Candidate

This course will dive into a number of classic (and not so classic) texts, rituals, and experiences of meaning and transformation. We will range widely across the landscape of theoretical approaches, from the theological stance embedded in tradition to a literary close reading to a psychologically grounded essentialism. This latter is based on Jung's view of religion as a symbolic manifestation of living psyche. Our goal will be twofold. First, and quite accessible, is the development of a wider cultural understanding of different religious traditions and the cultivation of deeper methods of textual interpretation. Second and more specifically, we will attempt to see each of these meaningful or even soteriological narratives as completely true descriptions of sub-structures of the human psyche. That is, they can be seen as in some way relevant for everyone, if understood at a particular level of resonance. In this way, our ability to connect in a relevant way with a broad range of people is greatly enhanced. Of course this very perspective will be challenged as well by its natural opposite: that each tradition can only be understood from within its own context of ritual and belief.

Evaluation of Goal 3: Complete evaluation metrics with New York Theological Seminary for the Buddhist Track, and analyze the results. MAKE THIS A STRATEGY

Evaluation: 75% of courses will be completed. (Koshin December 2012)

CHAPTER 4: RESEARCH QUESTIONS

Research question: What is the history of Buddhist Clinical and Seminary Education in New York City?

Since 1865, when the first Buddhist temple was built in the Americas, there has been a rich a diverse integration of Buddhist practice in the United States. This aspect of the research will look to survey first the larger field in America of Buddhist Seminary education, and then will focus on the developments of seminary and clinical education in New York City.

Spiritual/Historical

Research question: What does it take for a Buddhist organization to build a Buddhist Track in the Master in Pastoral Care and Counseling and work towards building an independent accredited seminary in New York City?

Since Sencan, the fourth Zen Ancestor in China, there has been a growing development of sustainable Buddhist organizations. This research question will examine the spiritual teachings around education and embed this project in the larger Buddhist framework. Sacred texts/History

Research question: How does this program complement and differ from existing Buddhist seminary programs?

By examining existing Buddhist Seminary education in America, this project will look at how specific lineages of Buddhism have opened up interfaith seminaries. This project will examine the challenges and successes of this development and implementation. Comparative religion/organizational life.

CHAPTER 5 EVALUATION PROCESS

On-going assessment and evaluation is critical to the success of the Buddhist Track in Pastoral Care and Counseling as well as it will be for the Independent Seminary. The candidate and the New York Theological Seminary Director of Assessment, Dr. Elaine Padilla, BS, BA, MDiv, PhD, collaborated in creating a comprehensive evaluation assessment process for the Buddhist Track. The Assessment Guide is attached as an addendum. The primary method of evaluation for this particular project will be the evaluation forms from the fall retreat and the fall courses. These evaluations will be gathered by the end of December.

1. **Evaluation:** Candidate and site team will analyze the results of the survey from educational evening. It is anticipated that 80% of the people at the educational evening will be able to articulate the path to becoming a board certified chaplain.
2. **Evaluation:** Develop a solid proposal by site team to include reviews and critique by three leaders from Buddhist seminaries in United States. This feedback will be noted by the site team and adjust the proposal accordingly to the critique.
3. **Evaluation of Goal 3:** Complete evaluation metrics with New York Theological Seminary for the Buddhist Track, and analyze the results. The site team will review the surveys from the students and make adjustments to curriculum and program design from the feedback.

CHAPTER 6 MINISTERIAL COMPETENCIES

What Ministerial Competencies are to be honed is determined together by the Site Team and the candidate early in the Doctor of Ministry process. They should be competencies that can be further developed in the implementation of the Demonstration Project. Some competencies, although important, may not be relevant to your project implementation.

Summarize the Competency Assessment that was the result of the Site Team process. Include a brief description of the process employed in the assessment, any concerns or special points of insight that you believe emerged from the process, any areas of established excellence that were noted but are not targeted in this proposal, and of course what competencies you do intend to develop or improve upon.

The members of the Site Team dedicated substantial time and energy in joining me in the process of competency assessment. A summary of the Site Team's and my assessments of ministerial competencies is as follows:

Buddhologian

Candidate has a strong a deep understanding of the teachings of the Zen Tradition, scripture and sociology, and relates well all to the members of the Zen Center. Candidate wishes to focus on a spiritual foundation that highlights the multi-cultural context in a more intentional way.

Dharma Talks

Strong delivery, creative organization of thought, and sacred text based interpretation, challenging the Sangha to spiritual growth. Candidate's Dharma Talks are experientially centered; delivery is effective and addresses contemporary concerns.

Liturgical Leader

Candidate is able to make liturgy come alive for the Sangha. Candidate needs to continue to adapt liturgy to the growing Zen Center.

Change Agent

Candidate involves others in the process of change, and builds collaborations for participation. Candidate needs to be more practice in areas where race and class are concerns.

Ecumenist

Candidate reaches out to other faith traditions and seeks opportunities for interdenominational teachings and educational experiences Candidate feels the need to be more intentional about other denominations and faiths.

Leader

Candidate inspires others, respects and nourishes talent, delegates responsibilities and is appreciative of jobs well done. He is also skilled at both giving and receiving critical feedback.

Zen Teacher

Candidate welcomes dialogue, has excellent preparation and a keen grasp of the subject matter as an educator. Candidate wants to continue developing an extensive collection of on-line, audio, books, video, etc. resources that emphasize the role of inclusivity and spiritual development and contemplative care.

Counselor

Candidate is approachable and skilled in contemplative care, and has the ability to offer excellent spiritual care in difficult circumstances. As a counselor, Candidate is self-

accepting, open and ideally suited to establishing creative relationships with various groups.

Spiritual Leader

Candidate is deeply interested in the journeys of others, and is an effective spiritual guide and leader. Candidate feels the need to further develop his skills and knowledge of spiritual development.

Administrator

Candidate is able to identify resources and involve others in the decision-making process. Candidate feels the need to continue to work on delegation and asking for support when needed.

Professional Skills

Candidate is an excellent listener, and is extremely enthusiastic. Candidate will focus more attention to time management and delegation.

Ministerial competences: Leadership and stewardship

Ministerial competences: Offer contemplative care to all members of the stakeholder team to ensure integrity of plan and process.

Ministerial competences: Stewardship, Leadership, Contemplative Care, and Zen teacher

Competencies Chosen for Development

I) **Buddhologist:** Engage in sutra study and spiritual reflection that focuses on a multi-cultural society.

Strategies:

- A) I will engage in a study of relevant sutras.
- B) I will create a reading list of essential Buddhist texts.

Evaluation:

- A) I will have read and studied 75% of the Buddhist texts.
- II) **Leader:** Create the first Buddhist Masters Seminary Program in New York City to serve the growing Buddhist community.

Strategies:

- A) Complete the project.
- B) Promote the Buddhist Track within the Buddhist Community.

Evaluation:

- A) Written evaluations from other Buddhist leaders running Buddhist Seminaries. 75% of Buddhist leaders will complete the written evaluations.

- III) **Zen Teacher:** Create a full Zen training program that includes, weekly zazen, teacher-student interviews, two sesshins (Zen residential retreats), and bi-monthly zazenkais (non residential, all day zen practice).

Strategies:

- A) Design Zen Practice Schedule.
- B) Create collateral materials that make explicit these offerings for the community.

Evaluation: Send out questionnaire about Zen practice offerings and adjust offerings

according to feedback. Receive 60% feedback from New York Zen Center for Contemplative Care.

Appendix 1: TIMELINE

Date	Task/Activity	Tools/Necessary to complete task
9/2012	Roll out of Buddhist Track	Advertisements, Recruitment, Enrollment
12/2012	Proposal Approval by Director	2 copies of proposal
12/2012	First Educational Open House & Survey Flyers, Brochures, Advertisement/Speakers, of Current Students Survey Monkey	
1/2013	Meet with Site Team	Skype
2/2011	Meet with Advisor	Copy of Approved Proposal

Appendix 2: Budget

DATE	TASK/ ACTIVITY	Tools/Necessary to complete task	Person Responsible	Budgetary consideratio n/ Cost	Source of Funding
3/2012	Advertisement of the Buddhist Track	Design Ad, Submission of Ad	Koshin	\$1,200	NYTS & NYZCCC
12/2011	Proposal		Koshin		n/a
2	Approved by Director		Paley Ellison		
12/2011	Educational Open House	Flyers, Advertisement, Speakers, Location	Koshin Paley Ellison	\$100	NYZCCC
12/2011	Survey of Current Students	Survey Monkey	Koshin & Anna Calabrese	\$100	NYZCCC
2/2013	Meet with Advisor	Approve Final Project	Koshin	\$200	NYZCCC

*The Site Team and NYZCCC Board agreed to raise funds for the various activities of the demonstration project.

Appendix B: Site Team Biographies

Anne Teich, Ph.D., is the Academic Affairs Manager at California Institute of Integral Studies at California Institute of Integral Studies. Anne is a teacher in the Theravada tradition. She began her training in 1977 under the guidance of Most Ven. Taungpulu Kaba-Aye Saydaw and Rina Sircar. She has held several academic and administrative positions and continues to teach at the Taungpulu Kaba-Aye Meditation Center, San Francisco. Anne received her doctoral degree in 1990 from the California Institute of Integral Studies, San Francisco.

Her interests are in academic administration at the college level; teaching interest in Buddhist philosophy and psychology; and chaplaincy in hospitals and hospices.

Morgan Stebbins, MDiv, LMSW, Certified Jungian Analyst, and DMin Candidate, is a Jungian Analyst with a practice in Manhattan. He was the Director of Training of the JPA (Jungian Psychoanalytic Association) as well as being a faculty member of the C.G. Jung Foundation of New York, New York Zen Center for Contemplative Care, and New York Theological Seminary. Morgan began his ongoing Zen studies with Richard Baker Roshi at the San Francisco Zen Center in the late 1970's and was also a resident at their nearby monastery, Green Gulch Farm Zen Center. His teaching integrates depth psychology with the wisdom of ancient traditions. In his analytic practice, the meaning of archetypal symbols that arise in each person orients the direction of the work.

Joshua Moses, PhD, is a medical anthropologist. He is currently a Postdoctoral Fellow in the Social and Transcultural Psychiatry Division of McGill University, where he coordinates the Family Centered Mental Health Promotion for Aboriginal Youth. For two winters he worked with Inuit communities in Labrador on a National Science Foundation project. He has trained as chaplain with Healthcare Chaplaincy and NYZCCC. Joshua has written on the role of religious and spiritual care in disaster response settings, social determinants of health and wellbeing and social networks in the Arctic.

Appendix C: Advertisement



**BUDDHIST TRACK
in MASTER OF ARTS
in PASTORAL CARE &
COUNSELING**

JOIN ACADEMIC, CLINICAL AND CONTEMPLATIVE LEADERS IN THE NEW BUDDHIST STUDIES TRACK STARTING THIS FALL

New York Theological Seminary and the New York Zen Center for Contemplative Care have joined forces to provide the first fully accredited program for Buddhist practitioners seeking a Masters degree in Pastoral Care and Counseling in NYC. This partnership establishes a rigorous Buddhist studies track designed for those who wish to serve the world as spiritual care providers in hospitals, hospices, nursing homes, mental health centers, and other institutions.

HIGHLIGHTS OF THE 2012/13 CURRICULUM
FALL OFFERINGS:

Foundations in Buddhist Contemplative Care Training 1 & 2 - *Fall & Spring*
Buddhist Contemplative Care Symposium on Palliative & End of Life Care
How to Catch an Ox: Zen History and Practice
The Bible as Psyche: The Logic of the Soul in the Hebrew Bible & the New Testament
Buddhist Meditation & the Psyche

SPRING OFFERINGS:

Motifs of Transformation: Comparative Models of Healing and Salvation from Around the Globe
Buddhist Ethics/Medical Ethics: History and Clinical Practice
Platform Sutra & Bodhisattva Practices

2013 SUMMER INSTITUTE AT BARRE CENTER FOR BUDDHIST STUDIES:
Vimalakirti Sutra & Early Buddhist Teachings on Illness, Dying and Caregiving

2012/13 FACULTY INCLUDE:
Dr. Anthony Back, Dr. Craig Blidner, Robert Chodo Campbell, HHC, Peter Gregory, PhD, Trudi Jimpie Hirsch, BCC, ACPE, Pilar Jennings, PhD, Dr. Michael Kuehne, Judy Lief, Tsugen Dan Leighton, PhD, Dr. Diane Meier, Roshi Enkyo O'Hara, PhD, Andrew Olejnicki, PhD, Koshin Paley Ellison, MFA, LMSW, Morgan Siebbins, Jungian Analyst, & others

Join this committed and lively community of practitioners. This innovative program is open to all current and past students of New York Zen Center for Contemplative Care's Foundations Training. To begin, you can apply to the Foundations program.

Applications for Foundations in Buddhist Contemplative Care can be found at www.zencare.org
Applications for the Masters program can be found at www.nys-ts.org

NEW YORK ZEN CENTER
FOR CONTEMPLATIVE CARE

NEW YORK
THEOLOGICAL
SEMINARY
continuing The Biblical Seminary in New York

Figure 3: Buddhist Tract Announcement

Appendix D

MAPCC Capstone

The Capstone Project is an integrated conceptual and practical assignment that represents the student's theoretical and conceptual knowledge in the field of Pastoral Care and counseling. Furthermore, this assignment must demonstrate the student's ability to implement these theories into a responsible, informed and ethical practice of care and counseling.

The Capstone project must be turned in by the end of the day on April 1 in order for the reader(s) to have the appropriate length of time to read the manuscript and to return the paper for possible revisions. The Capstone Project grades are due in the Registrar's office by April 15. Students who do not have a grade registered for their project by April 15 will not have their names included in the printed version of the Commencement Program. No one may graduate without a Capstone Project completed by May 1. Your Capstone is to be turned to the Director of the MAPCC program.

Graduation will take place on Saturday morning, May X, beginning at 10:00 a.m. at The Riverside Church at 120th and Riverside Drive in New York City. Plan to arrive at 9:00 a.m.

As part of the graduation process, you will also have to answer the questions that supplement the Credo included in the Exit Interview Form (posted on Moodle). You will need to make an appointment for an exit interview with the reader of your Credo between April 1st - 15th. Bring your written answers to the questions in a separate document.

Appendix E

Sample Rubrics

Rubric for Sacred Text Courses (100 possible points)				
	25	20	15	10
Theoretical Content in the areas of sutras	The document demonstrates mastery of hermeneutical and exegetical engagement.	The document demonstrates competence of much of the expected hermeneutical and exegetical engagement.	The document demonstrates a minimal engagement of hermeneutics and exegesis.	The document does not demonstrate an adequate hermeneutical and exegetical engagement.
The content and Context of ancient sources	The document relates its arguments to the content of ancient sources and the context in which they were written.	The document competently relates its arguments to the content of ancient sources and the context in which they were written.	The document relates its arguments to the content of ancient sources and the context in which they were written, but is not fully effective.	The document does not address the content of ancient sources or the context in which they were written.
Critical analysis & support from relevant sources	The document contains arguments that are clearly articulated, critically insightful; the arguments are persuasively supported by skillful referencing and interpretation of appropriate sources (i.e. peer review journals, sutras, and primary sources).	The document contains arguments that are reasonably clear, insightful; the arguments are adequately supported by appropriate sources (i.e. peer review journals, sutras, and primary sources).	The document contains problematic arguments; it references appropriate sources (i.e. peer review journals, sutras, and primary sources), but the references do not adequately support the arguments.	The document does not contain clear arguments; the document does not draw support from appropriate sources (i.e. peer review journals, sutras, and primary sources).
Writing	The document is creative and displays mastery of the art of scholarly writing.	The document is creative and displays competence in the arts of scholarly writing.	The document is creative but displays notable deficiencies in some aspects of scholarly writing.	The document lacks creativity and displays serious deficiencies in scholarly writing.

**Rubric for Participation in Discussion Forums
(20 points possible)**

	0 Points	1 Point	2 Points	3 Points	4 Points
Content	Discussion questions not addressed; resources or readings not mentioned.	Some discussion questions are addressed; resources or readings are mentioned but not related to topic; some information is often incorrect	Discussion questions are addressed; resources or readings are cited and related to topic; repeats but does not add substantive information to the discussion.	Previous level, plus incorporates readings and resources into own experiences; information is factually correct but needs development of concept or thought.	Previous level, but with greater development of original thinking, plus provides reflective, and substantive contribution; advances discussion
Language	Thought processes are incomplete. Postings contain spelling and grammar errors.	Thought processes are complete. Postings contain spelling or grammar errors.	Thought processes are complete. Postings contain no spelling or grammar errors.	Previous level, plus arguments are clear, concise, and cogent, the post is timely; and relevant references are cited.	Previous level, plus incorporates previous learning into relevant topic or topics.
Initial Assignment Posting	Posts no assignment	Posts superficial thoughts and preparation; doesn't address all	Posts well developed thoughts but fails to address all aspects of the task;	Posts a well-developed thoughts that fully address all aspects; still lack	Posts well-developed thoughts that fully address all aspects and develops all

**Rubric for Participation in Discussion Forums
(20 points possible)**

		aspects	lacks full development of concepts	development of concepts	aspects of the task.
Response	Post no follow-up responses to others	Posts are limited (for example, “I agree with...” without explanation or discussion); post shallow contributions; do not enrich the conversation; posts are consistently late.	Posts are on time but brief and provide only superficial discussion of the assigned topic.	Posts are on time and contain extended discussion relevant to topic; elaborates on existing postings with further comment or observation; plus responses relate theory to practical or personal application or both.	Previous level, plus posts are insightful and combine multiple ideas related to topic; demonstrates analysis in original and other’s posts; extends meaningful discussion by building on previous posts
Clarity and Mechanics	The few posts done are unorganized, or rude content that may contain multiple errors or may be inappropriate	Communicates in a friendly, courteous, and helpful manner, with some errors in clarity and mechanics	Contributes valuable information to the discussion, with minor clarity or mechanics	Contributes to discussion with clear, concise comments formatted in an easy-to-read style free of grammatical or spelling errors.	Previous level, plus complex issues are identified, and subtle nuances are explained insightfully.

Appendix F
Sample Syllabus

New York Theological Seminary

Course Syllabus

LAST UPDATED: 3.15.12

Course: Platform Sutra

Course Title: Platform Sutra

Semester: Spring

Term, Year: 2013

4 Credits

YOUR PROFESSOR FOR THIS COURSE:

Professor: Roshi Enkyo O'Hara
Telephone: 212 674 0832
Fax: NONE
E-mail: pat.ohara@nyu.edu

All students are required to read and have a thorough understanding of the syllabus. Any questions or concerns need to be addressed with the instructor(s).

PERSONAL GREETING FROM THE PROFESSOR

Welcome! Sutra study is crucial for thorough understanding of the foundations and rationale for a spiritual tradition. Join me for four two-day sessions of intensive study and reflection of the Platform Sutra. We will investigate how the Platform Sutra fits into Chinese religion, its influence on styles of meditation, on transmission, ordination, and precepts. And, the sutra does this by telling an amazing story of the life of the Sixth Patriarch. It will inform, puzzle, and fascinate you. For our first class, please read the entire sutra in Yampolsky (pages 123-183)

DESCRIPTION AND PURPOSE OF COURSE

The Platform Sutra is considered the primary formative scripture of Zen Buddhism. Even today, this sutra serves as the cornerstone of the many branches of Zen Buddhism in the east and west. Core concepts such as ‘formless precepts’ and ‘lay ordination’ and ‘sudden illumination’ are introduced in this sutra. Most importantly, the course will provide students with a historical and theoretical foundation with which to discern differing moral codes, contemplative techniques, and ordination styles. The course will investigate these and other themes arising from this seminal text. Class presentations, monthly reflections and a final (3000-5000 word) paper will be required. The evaluation will be based equally on these three elements. While the emphasis will be on the text itself, students will be encouraged to deepen their understanding with the varied supplemental readings.

THEME SCRIPTURE: Mahayana Scriptural Study

NYTS MISSION AND LEARNING OUTCOMES:

New York Theological Seminary is a diverse and inclusive community of learning with a historic urban focus. The Buddhist Track in the Master of Arts Program in Pastoral Care and Counseling honors a contemplative approach to its curriculum informed by study of the historic and contemporary expressions of Buddhist thought and tradition. This course work prepares women and men for the practice of pastoral care in a wide range of venues.

NYTS prepares men and women who will be:

- Informed Scripturally
- Steeped in thought and tradition
- Skilled in the practice of ministry for personal, ecclesial, and social transformation
- Committed to the call for reconciliation, justice, and transformation
- Equipped for diverse and inclusive partnerships in congregations, the city, and the world
- Centered in a spiritual tradition which is dynamic in its formation and open to God's continuing revelation

MASTER OF PASTORAL CARE AND COUNSELING COMPETENCIES

Upon completion of this program students will be:

- Informed scripturally and theologically, and in the historical development of Buddhist thought and tradition
- Equipped for diverse and inclusive partnerships in congregations, the city, and the world
- Centered in a spiritual tradition which is dynamic in its formation
- Aware of their own ongoing personal praxis of spiritual and psychological development
- Knowledgeable about the complexity of the human being and the contribution that the context makes in terms of the formation and development of the person and groups of people
- Skillful at translating their gained knowledge on pastoral care into genuine or authentic pastoral and leadership praxis in all expressions of ministry that deal with crises, family dynamics, and grief and loss, and into leadership within their sangha and/or para-church organizations

COURSE COMPETENCIES/LEARNING OBJECTIVES

This course seeks to fulfill the following learning outcomes of the seminary:

Upon completion of this course, students will be able to discern and teach about the core ideas of the Platform Sutra (moral and ethical teachings, ordination, and aspiration to spiritual insight) and its application to serving the world today. These objectives will be assessed through class participation and written work.

MOODLE INFORMATION

After working through the steps in the Moodle Documentation (also found at the NYTS and Moodle websites at www.nyts.edu and <http://online.nyts.edu>), if you have problems and/or are

not able to login, have questions concerning the use of Moodle, send an email to our help desk at helpdesk@mail.nys.edu or call 212-870-1240. Describe the problem in detail and include your full name, your email address, and telephone number(s). Most instructors can also assist you.

You are expected to enroll yourself into each one of your courses after you register. You can do this with the enrollment key, which is the COURSE NUMBER. For example, for the course BBN2411 Women in the New Testament, the enrollment key is bbn2411 (all lowercase).

Upon registration, you should have received a handout that explains the basics on how to enroll yourself into your courses and another one on how to use Moodle (including your login settings). Read both carefully and follow the instructions in them.

RESOURCES

All students are expected to have all required materials by the first day of the class. The books for this course will be available at the Columbia Bookstore. You may also purchase the course textbooks at a local bookstore and/or utilize a book distributor such as www.amazon.com; www.bn.com; <http://www.cokesbury.com>; or www.bibliofind.com. Since online purchases can take a week or longer, make sure to order the textbooks as soon as possible. Any additional materials (e.g., articles, etc.) may be found in your course in Moodle.

TECHNOLOGY NEEDED

All students should own or have access to a computer in order to take this course. Students can have difficulty accessing and using course materials and communicating with faculty and staff if their equipment does not meet the following minimum standards.

MAC OS X

Processor: G4 or greater
Memory: 512 or greater
Wifi, LAN Card
Modem: 56 Kbps minimum

PC

Windows 98 or Better
Processor: Pentium 4 or higher
Memory (RAM): 512 MB or higher
Wifi, LAN Card
Modem: 56 Kbps minimum

Software

Web Browser: Mozilla Firefox 3.0 for best experience on Moodle
E-mail: Must be able to handle attachments. **Note: We do not recommend the use of AOL.**
Microsoft Office Products: MS Word 2002 (or above)

Bible Software (not required, but useful):
<http://www.logos.com> and <http://www.bibleworks.com>

Internet Media Software (required)

Adobe 9 Reader: free download:
(Enables students to view and print .pdf files.)
<http://www.adobe.com/products/acrobat/readstep2.html>

Internet Media Software (not required, but useful)

QuickTime: (media player) - free download:
<http://www.apple.com/quicktime/download/>

RealPlayer: (media player) - free download:
<http://www.real.com/player/>

Windows Media Player - free download:
<http://www.microsoft.com>

Macromedia Flash Player: free download:
<http://www.macromedia.com/downloads/>

Internet Service Providers (ISP)

A reliable Internet connection, which includes direct access to the worldwide web is needed.

REQUIRED MATERIALS

We recommend you start building a library for your present and future ministries or vocations.
The following are the books required for this course.

Yampolsky, Philip. The Platform Sutra of the Sixth Patriarch. New York: Columbia University Press, March, 2012.
(NOTE! This is a NEW EDITION! With a new foreword and updated glossary - March, 2012
Paper, 276 pages, -ISBN 978-023115957-9

Schlüter, Morton and Stephen Teiser. Readings of the Platform Sutra. New York: Columbia University Press, 2012.

(You are not required to purchase these books, but you may find some of them useful as you do research for this course.)

Pine, Red. The Platform Sutra. Emeryville, California: Shoemaker & Hoard, 2006. (This translates from a different version of the text, but has helpful references.)

Leighton, Dan. Cultivating the Empty Field. Vermont: Tuttle, 2000. (This is a translation of Hongzhi's Teaching on silent illumination meditation)

LIBRARY RESOURCES

Anyone who resides, works, goes to school, or pays taxes in New York State is eligible for a New York Public Library (NYPL) card.

Students may either register for a card online or get one at any branch or Research Library in Manhattan, the Bronx or Staten Island

1. For Online Registration, visit www.nypl.org.
 - a. Fill out the online registration form
 - b. Students who meet the requirements for a card, but who do not reside in New York State, will need to send a copy of his/her NYTS student identification along with another valid ID; (see <http://www.nypl.org/help/library-card/terms-conditions>)
2. Physical Registration
 - a. Go to any Manhattan, Bronx, or Staten Island branch or research library
 - i. The closest branch to the seminary offices is at Broadway and 113th Street
 - ii. Hours are listed on the nypl.org web site.
 - b. At the front desk, fill out a library card form
 - c. Present a valid form of identification; (see <http://www.nypl.org/help/library-card/terms-conditions>)
 - i. students who live outside of New York state must present their NYTS ID card as well as an identification showing the place of residence.

NYTS students at the Masters and Doctorate levels have access to all Columbia libraries with the exception of the Law Library and Teacher's College Library. In order to use these libraries, first acquire a Columbia library ID at the Butler Library on the main campus of Columbia University at 116th and Broadway. The card is provided free of charge to all students who have a NYTS ID with a current semester stamp and is valid for one year. For further information on the Columbia Library and access to the online CLIO library catalog, visit the web site at www.columbia.edu/cu/web.

NYTS students living in the New York City area may also want to make use of the NY Public Library, which provides research training for free. Also students should explore what library services are available in their local area. College or community college libraries near the students are also good options. It is best to know early in the semester how much access these libraries can provide for the students. Lastly, students also have the option of purchasing books that can be useful for their research and later academic pursuits at low cost at some of the discount book wholesalers or electronic libraries.

Accessing online databases from the New York Public Library:

1. Goto www.nypl.org
2. At the top of the screen select **Find Books, DVDs, and More**
3. On the left side of the screen select **Articles and Databases**
4. At Database Title/descripition, type **ebscohost** and press **Enter**
5. From the list of databases select **EBSCOhost**

6. Enter the **14 digit number** located on the back of your NYPL library card and select **Enter**.
7. Scroll down and select the database(s) that you wish to search in, such as ATLA Religion Database with ATLASerials and then **Continue**
8. To find only documents that are available online, select the **Full Text** box
9. Enter your search criteria and select **Search**

For more information on how to use the library systems or to have a training session on how to perform database research, feel free to contact Jerry Reisig at jreisig@nyts.edu.

EMAILING YOUR INSTRUCTOR

The subject line of all e-mail messages related to this course should include the course number (e.g., COL 300) and the name of the student (For example, SUBJECT: COL 300 John Smith). Following these directions enables the professor to quickly identify the student and course, facilitating a timely response. Students should always include their first and last name at the end of all e-mail messages.

COURSE PROCEDURES

There are several key elements you will need to fully understand prior to enrolling in this course.

1. All courses require extensive interaction and the completion of assignments according to a weekly schedule. Thus, keeping up with the schedule is essential to your success. Your personal schedule must allow you to keep up with the due dates for the readings and other assignments as found in the Course Schedule.
2. Be sure you can complete this course in the scheduled period. Incompletes will only be granted for true emergency situations, not for poor planning.

COURSE SCHEDULE

The schedule below includes the due dates for all assignments in this course. It is recommended that you place this Course Schedule in a convenient place and refer to it each week of the course. Follow it closely as late assignments are subject to a grade reduction. Fifteen to twenty hours of homework a week is assumed for a three-credit hour class. All courses use group discussion questions, postings cannot be made up once the week is over, as the rest of the class will have moved on to the next topic.

- REFLECTION PAPERS WILL BE DUE ON THE FIRST DAY OF EACH MONTHLY SESSION, EXCEPT FOR THE FIRST MONTHLY SESSION.
- ORAL PRESENTATIONS WILL BE SCHEDULED DURING THE FIRST MONTHLY SESSION FOR SUBSEQUENT CLASSES.
- FINAL PAPER IS DUE TWO WEEKS AFTER THE LAST CLASS.

WEEK ONE: INTRODUCTION, WHY SUTRA? BIOGRAPHY AS TEACHING, PRINCIPLE THEMES. PRESENTATION TEAM STRUCTURE.

Friday morning

- Introductions: why are you taking this class?
- Meditation and contemplation as study techniques
- Meditation Instruction.
- The title of the Sutra: what is ‘sutra’ – is this a ‘sutra’ - in what way?
- Review of readings, required and recommended

Friday afternoon

- Meditation on the Sutra
 - Lecture: Buddhism in China from the earliest arrival.
 - The evolving notion of ‘patriarchs.’
 - How might these old ideas of transmission be relevant today?
 - Assignment: Sections 1- 7
 - Review Theme Headings and Yamplosky’s introductory chapters for Class Presentation
- Sign up.

Saturday morning

- Meditation on the Sutra
- Discussion: The historical approach and the power of story.
- First impressions of Hui-neng?
- The biographical section: what does it say overtly and covertly about Buddhism at that time? What does it imply about the ‘true dharma’?

Saturday afternoon

- Meditation on the Sutra
- The power of biography, of story and contemplative pastoral care
- Team selections and scheduling of Presentation of auxiliary readings
- Assignment: Platform Sutra Sections 8-18 (Battling Poems, Transmission, The Robe, Prajna, Samadhi, Sudden And Gradual, No Thought); Readings from Schlüter and Teiser; Teams One through Four: Prepare Presentations, Reflection Papers (Optional Reading: Dogen’s “Power of the Robe” and “Transmitting the Robe” in Kaz Tanahashi, Shobogenzo, vol. 1.)

WEEK TWO: FORMS OF MEDITATION, CONCEPTS OF TRANSMISSION, NO-THOUGHT, PURITY, SAMADHI.

Friday morning

- Meditation on the Sutra
- Discussion, ‘Battling poems’ and what does this imply in terms of the “Sudden-Gradual” conflict in China?
- Lecture: The concept of transmission, the robe as symbol.
- Team One Oral Presentation

Friday afternoon

- Meditation on the Sutra
- Lecture: No Thought
- Discussion: how might ‘no thought’ be a help/hindrance in your pastoral work?
- Team Two Oral Presentation

Saturday morning

- Meditation on the Sutra
- Lecture: Purity in the Platform Sutra
- Discussion: how do your notions of purity play into your work as chaplains?
- Team Three Oral Presentation

Saturday afternoon

- Meditation on the Sutra
- Lecture: What is Samadhi?
- Discussion: how do you offer meditative awareness to your patients?
- Team Four Oral Presentations
- Assignment: Platform Sutra sections 18-38 (Meditation, three-fold body, Four Vows, Formless Repentance, Three Refuges, etc.); Monthly Reflection Paper; Prepare topic ideas for final paper. Teams Four through Eight prepare oral presentations.

WEEK THREE: FOUR VOWS, THREEFOLD BODY, FORMLESS REPENTANCE, REFUGE.

Friday morning

- Meditation on the Sutra
- Lecture: Threefold body of Buddha and your work in contemplative service
- Team Five Presentation

Friday afternoon

- Meditation on the Sutra
- Discussion: Four Great Vows – how are they integral to Contemplative Care for the caregiver?
- Team Six Presentation

Saturday morning

- Meditation on the Sutra
- Lecture: Formless Repentance and the work of forgiveness
- Writing Exercise on repentance
- Team Seven Presentation

Saturday afternoon

- Meditation on the Sutra
- What is a refuge? How do you offer the three refuges in your service work?
- Discuss topic ideas for final paper
- Team Eight Presentations.

- Assignment: Platform Sutra Sections 38-56; Reflection papers; Finalize Final Paper Topic; Teams Eight through Ten prepare oral presentations.

WEEK FOUR: FORMLESSNESS, LAY PRACTICE, VERSES OF PATRIARCHS, HUI-NENG'S PARTING VERSES, HIS DEATH AND LEGACY.

Friday morning

- Meditation on the Sutra
- Lecture: The Verse on Formlessness; the concept of emptiness as ‘just this.’
- Final Project topics
- Team Eight Oral Presentation

Friday afternoon

- Meditation on the Sutra
- Lecture: Section 36-38: Lay Practice
- Team Nine Oral Presentation
- Reflections

Saturday morning

- Meditation on the Sutra
- Lecture: Hui-neng's verse, the Patriarchal Verses. (Section 48),
- Discussion: How might you use verse in your pastoral work?
- Team Ten's Oral Presentation.

Saturday afternoon

- Meditation on the Sutra
- Lecture: Hui-neng's Death, his last verses (Sections 52-53)
- Final Appraisals.
- Assignment: Final Paper Due in Two Weeks.

GRADING: PERCENTAGES

Group discussion	33%
Oral Presentation	33%
Final Paper	33%

GRADING SYSTEM

98-100%	A+	80-83%	B-
94-97%	A		
90-93%	A-	77-79%	C+
		74-76%	C
87-89%	B+	70-73%	C-
84-86%	B		

68-69%	D+	63 and below	NC
64-67%	D		

Grade Definitions:

A: Conspicuous excellence, showing a thorough mastery of the material, critical use of sources, exceptional creativity, constructive imagination, outstanding oral and written expression and organization.

A-: Exceptional graduate-level attainment, with conspicuous excellence in most respects, but not uniformly so.

B+: Superior level of attainment, marked by consistently good work, advanced understanding of the material, clear logic, circumspect judgment, originality and clear communication.

B: Good work, with general indication of constructive ability in application.

B-: Satisfactory achievement, with assignments completed accurately and on time, but without significant evidence of excellence or distinction.

C+: Satisfactory understanding of course contents, with significant limitations in analysis, communication, integration, or class participation.

C: Minimal understanding of course content, with significant limitations in several of the following: analysis, communication, integration, and class participation.

C-: Minimum understanding of course content, with significant limitations in all of the following: analysis, communications, integration, and class participation. (NOTE: A grade of C- or higher must be received in order for a required course to be considered successfully completed.)

D: Faithful participation and effort, but inability to grasp the most important essentials of the course

NC: Work is unacceptable and fails to meet requirements.

Any student who receives an NC for a required course in the curriculum will be required to repeat the course in order to graduate. When a student has repeated such a course, both the original grade of NC and the subsequent grade will be recorded on the transcript and will be factored into the overall student GPA. Students repeating a course must pay full tuition.

F: Failure due to Plagiarism.

I: An "Incomplete" may be given when a student is unable to complete all assigned work within the particular semester. Incompletes are only granted at the discretion of the Professor, for any period of time up to 90 days, and must be reported on the appropriate form that is available from the Registrar's office. After 90 days, an Incomplete will automatically be converted to an NC.

X: Final materials presented to the Professor; but final grade not yet submitted.

P: Pass; automatically given for a small number of courses that are so designated in the curriculum. Students may so designate additional elective courses, with permission of the Professor. A "P" has no effect on a student's GPA.

INCOMPLETE GRADES

An extension for a course may be granted by a Professor for any length of time up to 90 days, during which time all outstanding work is to be completed. Students who have been granted an extension receive an "Incomplete" until the work is completed. At the conclusion of the allotted time period all outstanding work must be completed. When the required work is completed, the Professor will enter the grade on the extension form and turn this in to the Registrar for a permanent record. If sufficient work has not been completed for a passing grade for the course, the student will receive a "No Credit." Even if no grade is turned in, the "Incomplete" becomes "No Credit."

Students wishing to receive an extension for their work must fill out the appropriate form (available from the Registrar's office) prior to the last day of class for the semester. The form must be completed by the student and signed by the Professor. Professor and student must agree on the completion date for outstanding work (90 days maximum) and list this on the form.

METHOD OF EVALUATION

Assigned readings in the textbook(s) will be done each week along with any additional articles, audio clips, and PowerPoint presentations as found in Moodle.

The use of inclusive language is a *requirement* for *all* written work, and encouraged in all other written or oral communications. Students are urged to develop greater sensitivity in their written work to issues of inclusion in all forms, but especially regarding humankind. Terms such as "mankind" or "sons of God" are not inclusive of women. Students will be urged in classes to consider more inclusive ways of speaking about God as well.

HOW TO WRITE PAPERS AND PROJECTS

All papers must follow the citation form outlined in the 7th edition of Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations* (ISBN 0226823377). **All**

format footnotes and bibliography entries should be formatted according the directions in this manual. The manual is available in most book stores.

Formatting for MDiv and MPS papers is described in the 2010-2011 MDiv/MPS Formatting Guide. (See online link in your course in Moodle.) The MDiv/MPS Formatting Guide was created in order to provide a consistent method for formatting papers and citing sources. In the absence of other specific guidelines, this guide will be regarded as the official NYTS formatting document.

- The 2009-2010 version of the Formatting Guide provides includes a section on the creation of annotated bibliographies
- In all cases, the style can be substituted by the professor.

Students who are unsure about the accepted method of citation for a class should contact their professor. Questions about the use of the Formatting guide and Turabian should be directed to Dr. Jerry Reisig, email jreisig@nyts.edu, phone 212 870-1213.

ACADEMIC HONESTY (Plagiarism)

One of the primary learning objectives of the Seminary is to help students acquire the gift of discernment—the ability to think critically and ethically. Essential to this task is the requirement that students learn how to investigate the thoughts of others, to organize these thoughts in a fresh way, and, in combination with one's own thoughts and experiences, to communicate one's findings.

It is with this conviction that the Seminary does *NOT* permit the presentation of someone else's thoughts as one's own. Books, articles and other materials used in the presentation of assignments must be credited properly in the footnotes / endnotes and the bibliography. Sentences, paragraphs or entire pages may not be copied without proper attribution. A student may not turn in a paper written in part or entirely by another, claiming it to be solely his or her own work. It is the Faculty's view that plagiarism is not only personally dishonest, but also a violation of the integrity of the practice of ministry.

Plagiarism, in those instances where the original source cannot be located, may be determined by three members of the Faculty, who report their judgment of plagiarism to the full Faculty, and have their judgement of plagiarism confirmed by the majority vote of the full Faculty. Plagiarism may result in automatic course failure and/or dismissal from the Seminary.

Copies of the full Seminary policy on plagiarism are available upon request from the Office of the Academic Dean.

STUDENT COURSE EVALUATION

Students have the opportunity to provide feedback throughout the course through e-mail, telephone, and on-campus appointments. Near the end of the course, students will

complete an anonymous online course evaluation form. Since the results contribute to improving course design and presentation, it is important that students be honest and constructive in their evaluations. Please take time to provide this input. Students can access the online evaluation in Moodle.

This syllabus is subject to change without prior notice. The instructor will keep you informed of any changes.

Appendix G: Forms

Application Essay

Supplement for the Program Admissions Application

Student Name: _____

Instructions for the Student: Write an essay by answering all of the following questions. You must write one or two paragraphs based on each question. Include your essay with your application.

State the degree for which you are applying, and provide a statement as to why you are specifically interested in this program.

Write a paragraph on what you think is your calling at this point in your life.

Describe your Buddhist understanding, including the following: (a) the essential principles of your faith; (b) changes, if any, in your Buddhist understanding over the past five years; and (3) ways scriptural study and reflection help to shape the development of your Buddhist practice.

Describe the following, depending on the program for which you are applying:

[For M.Div. and M.P.S. Applicants only] Describe your professional goals and/or goals for ministry, include the following: (a) your view of ministry in the kind of world in which we live; and (b) its relationship to crucial social and/or intellectual issues today.

[For Religious Education Applicants only] Highlight your educational journey, your teaching experience and goals, and the factors that influenced you to pursue this course of study.

[For Pastoral Care and Counseling Applicants only] Describe your understanding of the value of pastoral care and counseling, and on how you perceive it can contribute to personal health and wholeness. Provide specific personal growth experiences in which you have been involved such as clinical pastoral education, encounter groups, group dynamics training, and counseling experiences. In addition, briefly discuss how you understand the relationship between Buddhism, psychology, and culture, particularly how these three areas contribute to the wholeness of the human and its interactions with others.

Describe your personal goals and interests, taking into account the following: (a) fields of knowledge which interests you most; (b) chief interests and activities at the present time,

other than those directly related to your profession; (c) leisure time activity; (d) and any doctoral degrees you hope to pursue upon graduation and why.

Provide a brief summary of your faith journey.

Provide an evaluation of your own maturity in terms of interpersonal awareness and skill in dealing with difficult and conflicted relationships, both personal and professional.

State the reasons why you wish to pursue this master's degree from New York Theological Seminary.

Instructions for the Dean and Entrance Committee Members: As you meet with the student, please fill out the following form, and submit it to the registrar to be placed in the student's file.

Does the applicant express a clear understanding of his/her calling?

Yes

Somewhat

No

Does the student articulate a clear understanding of his/her faith?

Yes

Somewhat

No

Does the student express a clear understanding of his/her ministry and/or professional goals?

Yes

Somewhat

No

Does the applicant have a clear idea of his/her personal goals and interests?

Yes

Somewhat

No

Does the student have the skills and/or experience needed to enter the desired program?

Yes

Somewhat

No

Why or why not? What are his/her strengths and weaknesses? What would need to be developed?

Is your sense that NYTS can meet the goals and needs of this applicant?

Yes

Somewhat

No

Why or why not? In what ways can/cannot NYTS be helpful?

Should the student be admitted? (If Yes, please answer the questions that follow):

Yes

Contingent upon:_____

No

Comments and notes concerning the applicant's answers, including recommendations for the advisors and possible needs of the student

Exit Interview Form

Questions to Supplement the Submission of the Credo/Capstone Project

Instructions: Please fill out this form, and submit it along with the final draft of your Credo/Capstone Project to your Credo/Capstone Project Reader. For essay questions, please answer in 75 words or less in a separate document.

For the Graduating Student:

Why did you pursue this degree from New York Theological Seminary?

What goals did you have when you entered the seminary's program?

Did your goals change over time?

Yes

No

If yes, how did they change? What were they towards the latter half of your seminary experience?

What courses, events, programs, or factors that you experience throughout the program positively impacted you the most?

What were the benefits of being a part of this NYTS program?

What suggestions would you make so that this NYTS program can be improved?

Rate your overall experience at the program:

Excellent

Good

Fair

Poor

ASSESSMENTS/QUESTIONNAIRES

Course Evaluation Form

Course Number and Title: _____

Semester: F____ W____ S____ Su____ Year: 20____

Instructor's Name: _____

Please circle the appropriate number and answer the following questions. Careful, candid responses will help the faculty in planning courses for future years.

1= Strongly Disagree 2 = Somewhat Disagree 3 = Neither Agree or Disagree

4= Somewhat Agree 5 = Strongly Agree

I was able to download the syllabus from the course in Moodle.

Yes No

The objectives of the course were clearly stated in the syllabus.

5 4 3 2 1

Restate the objectives of the course (in your own words)

The objectives of the course were met.

5 4 3 2 1

The objectives of the course help fulfill the vision, mission, and overall

objectives of the Seminary. [\(Click here\)](#)

5 4 3 2 1

Comment on how the course reflects the Seminary's commitments to urban ministry?

The course was logically organized.

5 4 3 2 1

The grading criteria were clear.

5 4 3 2 1

The assignments were useful.

5 4 3 2 1

The required reading was useful.

5 4 3 2 1

Why or why not were the assignments or required reading useful? Do you have any additional suggestions?

The course required how many hours of work on a weekly basis?

1-5 6-10 11-15 16-20 21 and more

The class allowed for students' experiences to be brought into the discussions.

5 4 3 2 1

The course material and class discussions were inclusive of the religious, ethnic, and cultural diversity of the members in the class.

5 4 3 2 1

The teaching methods the professor used were conducive to learning the subject matter.

5 4 3 2 1

The professor clearly communicated ideas and concepts.

5 4 3 2 1

The professor encouraged the free exchange of ideas.

5 4 3 2 1

The professor provided timely and thoughtful feedback.

5 4 3 2 1

The professor was accessible inside and outside the classroom.

5 4 3 2 1

The professor promptly and regularly responded to your emails.

5 4 3 2 1

The professor demonstrated thorough and up-to-date knowledge of the course subject matter.

5 4 3 2 1

If the course was team taught:

Comment on both instructors' role in the class with respect to style, clarity, content and organization.

Comment on the strength and limitations of the approach.

The course is useful in my professional and/or ministerial goals and development.

5 4 3 2 1

The course is stimulating and thought provoking.

5 4 3 2 1

The course helped me improve my understanding of concepts and principles of the subject matter.

5 4 3 2 1

The course prepared you well to go on to advanced courses in this area.

5 4 3 2 1

Onsite Questions Ends Here – Go to Section Entitled “Comments about Myself”

For Full Online and Hybrid Courses:

The support for on-line learning was adequate.

5 4 3 2 1

The course layout was well organized and easy to navigate.

5 4 3 2 1

The course provided space for community-building interaction like conference calls, cyber cafes, prayer/praise rooms, etc.

5 4 3 2 1

Announcements were posted regularly and very effectively informed you of deadlines and activities.

5 4 3 2 1 N/A

The forum discussions were attractive and engaging.

5 4 3 2 1 N/A

The group activities corresponded with the course competencies.

5 4 3 2 1 N/A

Graphics, images, and/or video and audio clips were relevant to the course content.

5 4 3 2 1 N/A

The reading material posted was relevant to the course content.

5 4 3 2 1 N/A

The course effectively made use chats, wikis, and/or dim-dim meetings.

5 4 3 2 1 N/A

Descriptions and deadlines of assignments, chats, forums, group projects, dim-dim meetings were provided.

5 4 3 2 1 N/A

The professor provided continuous feedback concerning academic progress via the Grade book.

5 4 3 2 1 N/A

Your learning experience with online learning was comparable to your learning experience in the traditional classroom.

5 4 3 2 1 N/A

Would you take another online class in the future?

Yes

No

Comments About Myself:

I was inspired to learn more than required.

5 4 3 2 1

I sought help when I needed it.

5 4 3 2 1

I completed the required readings and assignments on time.

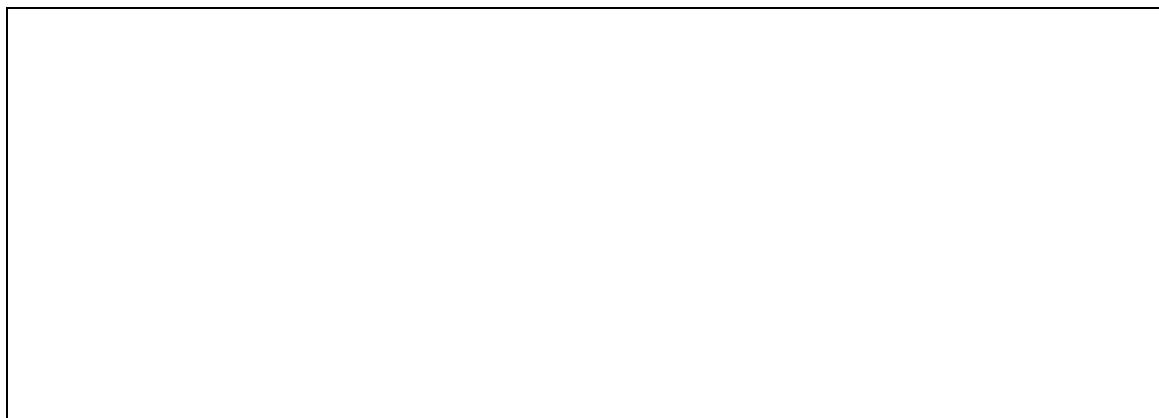
5 4 3 2 1

I came prepared to class, and actively participated in class discussions and activities.

5 4 3 2 1

Overall Comments on the Course:

Comment on the course's greatest value to you in terms of intellectual, spiritual and pastoral formation:



Comment on likes/ strengths/ things to be continued:

Comment on your expectations for this course and on how these expectations were or were not met:

Provide suggestions you have for the improvement of this course in the future:

Faculty Report E-Form

Course Number and Title: _____

Semester: Fall_____ Winter _____ Spring_____ Summer _____ Year: 20_____

Instructor's Name: _____

Please answer the following:

State (or copy/paste) the competencies of your course and the instruments of assessment that go with each competency.

Based on the data gathered from your instruments of assessment of the competencies, what percentage of your students fulfilled all the requirements:

10-30%

40-60%

70-80%

90-100%

What competencies of the Academic Program did your course seek to meet?

How satisfied are you with the manner in which this course met the identified competencies of the Academic Program?

Highly Satisfied

Somewhat Satisfied

Satisfied

Somewhat Unsatisfied

Unsatisfied

What possible changes would you make so that a higher percentage of students meet the competencies? What would you add? What would you drop? What resources would you need (i.e. Teaching Assistants, projector, etc.)?

Did you use the Syllabus Template?

Yes

No

How satisfied are you with the organization of your course?

Highly Satisfied

Somewhat Satisfied

Satisfied

Somewhat Unsatisfied

Unsatisfied

How satisfied are you with the distribution of activities, assignments, and exams?

Highly Satisfied

Somewhat Satisfied

Satisfied

Somewhat Unsatisfied

Unsatisfied

Describe the reasons for your level of satisfaction with your course's organization.

What resources and tools (PowerPoint, movies, video clips, etc.) did you use to teach this class? Which ones did you find most useful in helping your students meet the competencies?

Identify your approach to teaching content (i.e. pedagogical methodology).

Deductive

Inductive

Combination of both

What other disciplines did you integrate, if any, to enhance your course?

How satisfied are you with how the assigned texts aided students in meeting the competencies?

Highly Satisfied

Somewhat Satisfied

Satisfied

Somewhat Unsatisfied

Unsatisfied

Which text(s), if any, would you add or eliminate?

Did you use a rubric to grade papers in this course? (If yes, copy/paste the rubric)

Yes

No

Based on the results obtained from the rubrics, what percentage of the students wrote papers that satisfactorily met the criteria?

10-30%

40-60%

70-80%

90-100%

Did you use Moodle to post your syllabus?

Yes

No

Did you post any readings on your course in Moodle?

Yes

No

Did your course require the use of online forums? (If your answer is Yes, please provide answers to questions 20 and 23-29 based on the results of the “Rubric for Participation in Discussion Forums”)

Yes

No

Based on the result of the rubric what percentage of your students satisfactorily met the criteria for the online forums?

10-30%

40-60%

70-80%

90-100%

Did your course require students to participate in an online group activity? (If your answer is Yes, please provide answers to questions 22-29 based on the results of the “Rubric for Small Group Activity.”)

Yes

No

Based on the result of the rubrics what percentage of your students satisfactorily met the criteria for the group activities?

10-30%

40-60%

70-80%

90-100%

How satisfied are you with the online involvement of your students?

Highly Satisfied

Somewhat Satisfied

Satisfied

Unsatisfied

What would you change in the online components so that a higher percentage of students meet the criteria? What other collaborative activities do you think would produce better results?

How adequate was the online support you received from the Moodle or the IT staff?

Very Adequate

Somewhat Adequate

Adequate

Somewhat Inadequate

Inadequate

Describe your reasons for your assessment on the online support you received.

How does online instruction compare with your teaching experience in the traditional classroom?

Highly Comparable

Comparable

Fairly Comparable

Not much like it

Nothing like it

Describe the reasons for your assessment of your online teaching experience.

Would you teach another online class in the future?

Yes

No

Contingent upon _____

How available were you to students in and outside the classroom (including cyberspace)?

Too Available

Available

Seldom Available

Not Available

What methods did you use to stay in touch with your students?

Face to Face

Phone

Email

Online forums and/or chat rooms

Most of the above

All of the above

None of the above

How satisfied are you with the manner in which your course prepared students for this field of study?

Highly Satisfied

Somewhat Satisfied

Satisfied

Somewhat Unsatisfied

Unsatisfied

This course helped equip students for ministry.

Strongly Agree

Somewhat Agree

Agree

Somewhat Disagree

Disagree

Provide the reasons for your answer to the previous question.

Based on the instruments of assessment that you used in this course, how satisfied are you with the improvement students made in their ministerial skills?

Highly Satisfied

Somewhat Satisfied

Satisfied

Somewhat Unsatisfied

Unsatisfied

Provide the reasons for your answer to the previous question.

Compared to other courses you have taught, the performance of this class was

Above Average

Average

Below Average

Based on all previous answers, how would you rate this course overall?

Excellent

Good

Fair

Poor

Please write any comments that can help assess this course, including what would need to be improved in order to achieve a higher level of satisfaction.

APPENDIX H
New York Zen Center for Contemplative Care Sutra Book



NEW YORK ZEN CENTER FOR CONTEMPLATIVE CARE
Chant Book

TABLE OF CONTENTS

- Daily Verses and Gathas
- Heart Sutra
- Sho Sai Myo Kichijo Dharani
- En Mei Jukku Kannon Gyo
- Song of the Jewel Mirror Awareness
- Matriarch's Lineage
- The Identity of Relative and Absolute
- Patriarch's Lineage
- Daihishin Dharani
- New Year's, Fudo Myoo, and Jizo Dharamis
- Nenju
- Kan Ro Mon (Gate of Sweet Nectar)
- Meal Gatha

Customary Refrain

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajña Paramita

The Four Great Vows

Sentient beings are numberless, I vow to save them.
Desires are inexhaustible, I vow to put an end to them.
The Dharmas are boundless, I vow to master them.
The Buddha Way is unattainable, I vow to attain it.

Verse of the Kesa

Vast is the robe of liberation,
A formless field of benefaction.
I wear the Tathagata teaching,
Saving all sentient beings.

Gatha on Opening the Sutra

The Dharma, incomparably profound and infinitely subtle,
Is rarely encountered, even in millions of ages.
Now we see it, hear it, receive and maintain it.
May we completely realize the Tathagata's true meaning.
Verse of Atonement
All evil karma ever committed by me since of old,
On account of my beginningless greed, anger and ignorance,
Born of my body, mouth and thought,
Now I atone for it all.

Evening Gatha

Let me respectfully remind you:
Life and Death are of supreme importance.
Time swiftly passes by and opportunity is lost.
Each of us should strive to awaken.
Awaken! Take heed! Do not squander your life!

Maha Prajñā Paramita Heart Sutra

Avalokitesvara Bodhisattva, doing deep Prajñā Paramita,

Clearly saw emptiness of all the five conditions

Thus completely relieving misfortune and pain.

Oh Shariputra, form is no other than emptiness,

Emptiness no other than form;

Form is exactly emptiness, emptiness exactly form.

Sensation, conception, discrimination, awareness are likewise like this.

Oh Shariputra, all Dharmas are forms of emptiness:

Not born, not destroyed; not stained, not pure, without loss, without gain.

So in emptiness there is no form, no sensation, conception, discrimination, awareness.

No eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, phenomena.

No realm of sight, no realm of consciousness, no ignorance and no end to ignorance,

No old age and death, no end to old age and death,

No suffering, no cause of suffering, no extinguishing,

No path, no wisdom and no gain. No gain and thus the Bodhisattva lives Prajñā

Paramita, with no hindrance in the mind. No hindrance, therefore no fear.

Far beyond deluded thoughts, this is Nirvana.

All past, present and future Buddhas live Prajñā Paramita

And therefore attain Añutara-Samyak-Sambodhi.

Therefore know Prajñā Paramita is the great mantra,

The vivid mantra, the best mantra, the unsurpassable mantra

It completely clears all pain. This is the truth not a lie.

So set forth the Prajñā Paramita mantra,

Set forth this mantra and say:

Gate Gate Paragate! Parasamgate! Bodhi Svaha! Prajna Heart Sutra!

Sho Sai Myo Kichijo Dharani (Auspicious Dharani For Averting Calamity)

No Mo San Man Da Moto Nan Oha Ra Chi Koto Sha Sono Nan To Ji To En Gya Gya
Gya Ki Gya Ki Un Nun Shiu Ra Shiu Ra Hara Shiu Ra Hara Shiu Ra Chishu Sa Chishu
Sa Chishu Ri Chishu Ri Sowa Ja Sowa Ja Sen Chi Gya Shiri E Somo Ko

En Mei Jukku Kannon Gyo

(Chant 3 times)

Kan Ze On Na Mu Butsu Yo Butsu U In Yo Butsu U En Bup Po So En Jo Raku Ga Jo
Cho Nen Kan Ze On Bo Nen Kan Ze On Nen Nen Ju Shin Ki Nen Nen Fu Ri Shin

(Chant 3 times)

Kanzeon!

At one with Buddha

Directly Buddha

Also indirectly Buddha

And indirectly Buddha, Dharma, Sangha.

Joyful pure eternal being!

Morning mind is Kanzeon.

Evening mind is Kanzeon.

Nen, nen arises from Mind.

Nen, nen is not separate from Mind.

Song of the Jewel Mirror Awareness (Hokyozanmai)

The Dharma of thusness Is intimately conveyed by Buddhas and Ancestors;
Now you have it, Keep it well.

Filling a silver bowl with snow,
Hiding a heron in the moonlight –

When you array them, they're not the same;
When you mix them, you know where they are.

The meaning is not in the words,
Yet it responds to the inquiring impulse.

If you're excited, it becomes a pitfall;
If you miss it you fall into retrospective hesitation.

Turning away and touching are both wrong,
For it is like a mass of fire.

Just to depict it in literary form Is to relegate it to defilement.

It is bright just at midnight; It doesn't appear at dawn.

It acts as a guide for beings – Its use removes all pains.

Although it is not fabricated, It is not without speech.

It is like facing a jewel mirror; Form and image behold each other –

You are not it, It is actually you. It is like a babe in the world,
In five aspects complete; It does not come nor go,
Nor rise nor stand. “Baba wawa” – Is there anything said or not?

Ultimately, it does not apprehend anything,
Because its speech is not yet correct.

It is like the six lines of the double split hexagram;

The relative and absolute integrate – Piled up, they make three;
The complete transformation makes five.

It is like the taste of the five-flavored herb, Like the diamond thunderbolt.
Subtly included within the true,
Inquiry and response come up together.

Communing with the source and communing with the process.

It includes integration and includes the road; Merging is auspicious;
Do not violate it. Naturally real yet inconceivable,

It is not within the province of delusion or enlightenment.

With causal conditions, time and season, Quiescently it shines bright.

In its fineness, it fits into spacelessness;

In its greatness, it is utterly beyond location. A hairsbreadth deviation

Will fail to accord with the proper attunement.
Now there are sudden and gradual,
In connection with which are set up basic approaches.
Once basic approaches are distinguished, Then there are guiding rules.
But even though the basis is reached and the approach comprehended,
True eternity still flows. Outwardly still while inwardly moving,
Like a tethered colt, a trapped rat – The ancient saints pitied them,
And bestowed upon them the teaching; According to their delusions,
They called black as white – When erroneous imaginations cease,
The acquiescent mind realizes itself.

If you want to conform to the ancient way,
Please observe the ancients of former times;
When about to fulfill the way of Buddhahood,
One gazed at a tree for ten aeons,
Like a tiger leaving part of its prey,
A horse with a white left hind leg. Because there is the base,
[There are] jewel pedestals, fine clothing;
Because there is the startling difference, [There are] house, cat and cow.
Yi, with his archer's skill, Could hit a target at a hundred paces;
But when arrow points meet head on,
What has this to do with the power of skill?
When the wooden man begins to sing, The stone woman gets up to dance;
It's not within the reach of feeling or discrimination –
How could it admit of consideration in thought?
A minister serves the lord, A son obeys the father.
Not obeying is not filial, not serving is no help.
Practice intimately, working within,
As though a fool, like an idiot; If you can achieve continuity,
This is called the host within the host.

Matriarch's Lineage

Prajna Paramita Dai-oshō	Zenshin Dai-oshō
Maha Maya Dai-oshō	Zenzō Dai-oshō
Ratna-vati Dai-oshō	E-zen Dai-oshō
Shri-mala Dai-oshō	Kōmyō Dai-oshō
Maha Paja-pati Dai-oshō	Eshin Dai-oshō
Khe-ma Dai-oshō	Shōgaku Dai-oshō
Pata-cara Dai-oshō	Ryōnen Dai-oshō
Ut-tama Dai-oshō	E-gi Dai-oshō
Bhad-da Dai-oshō	Jō-a Dai-oshō
Dhamma-dinna Dai-oshō	Mugai Nyodai Dai-oshō
Kisagotami Dai-oshō	E-kan Dai-oshō
Dhamma Dai-oshō	En'i Dai-oshō
Suk-ka Dai-oshō	Shidō Dai-oshō
Ub-biri Dai-oshō	Shō-zen Dai-oshō
Uppalavanna Dai-oshō	Mokufu Sonin Dai-oshō
Su-mana Dai-oshō	Ekyū Dai-oshō
Pun-nika Dai-oshō	Myoshō Enkan Dai-oshō
Su-bha Dai-oshō	Sōitsu Dai-oshō
Utpalavarna Dai-oshō	E-shun Dai-oshō
Zong Chi Dai-oshō (Tsung-ch'ih)	Satsu Dai-oshō
Shiji Dai-oshō (Shih-chi)	Ohashi Dai-oshō
Ling Xingpo Dai-oshō (Ling Hsing-p'o)	Shōtaku Dai-oshō
Lingzhao Dai-oshō (Ling-chao)	Bunchi Jo Dai-oshō
Liu Tiemo Dai-oshō	Ryonen Gensho Dai-oshō
Moshan Liaoran Dai-oshō (Mo-shan Liao-jan)	Tei-jitsu Dai-oshō
Miaoxin Dai-oshō (Miao-hsin)	Jōrin Dai-oshō
Wujin Cang Dai-oshō (Wu-chin-tsang)	Mitsu-jō Dai-oshō
Daoshen Dai-oshō (Tao-shen)	Ko-kan Dai-oshō
Huiguang Dai-oshō (Hui-kuang)	Dōkai Dai-oshō
Gongshi Daoren Dai-oshō (K'ung-shih Tao-jen)	Sozen Dai-oshō
Yu Daopo Dai-oshō (Yu Tao-p'o)	Kendo Dai-oshō
Huiwen Dai-oshō (Hui-wen)	Eshun Dai-oshō
Fadeng Dai-oshō (Fa-teng)	Sasaki Dai-oshō
Wenzhao Dai-oshō (Wen-chao)	Soshin Dai-oshō
Miaodao Dai-oshō (Miao-tao)	Myo-on Dai-oshō
	Gesshin Dai-oshō
	Houn Ji-yu Dai-oshō

The Identity of Relative and Absolute

The mind of the Great Sage of India was intimately conveyed from West to East.
Among human beings are wise ones and fools
But in the Way there is no northern and southern Ancestor.
The subtle source is clear and bright;
the tributary streams flow through the darkness.
To be attached to things is illusion;
to encounter the absolute is not yet enlightenment.
Each and all the subjective and objective spheres are related,
and at the same time independent.
Related and yet working differently.
Though each keeps its own place,
form makes the character and appearance different.
Sounds distinguish comfort and discomfort.
The dark makes all words one; the brightness distinguishes good and bad phrases.
The four elements return to their own nature as a child to its mother.
Fire is hot, wind moves, water is wet, earth hard.
Eyes see, ears hear, nose smells, tongue tastes the salt and sour.
Each is independent of the other.
Cause and effect must return to the great reality.
The words high and low are used relatively.
Within light there is darkness, but do not try to understand that darkness.
Within darkness there is light, but do not look for that light
Light and darkness are a pair like the foot before and the foot behind in walking.
Each thing has its own intrinsic value and is related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative like two arrows meeting in midair. Reading words you should grasp the great reality.
Do not judge by any standards. If you do not see the Way,
You do not see it even as you walk on it.
When you walk the Way it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened
Do not waste your time by night or day!

Traditional Lineage

1. Vipasyn Buddha Honored One
2. Shikhn Buddha Honored On
3. Visvabhu Buddha Honored One
4. Krakucchanda Buddha Honored One
5. Kanakamuni Buddha Honored One
6. Kasyapa Buddha Honored One
7. Shakyamuni Buddha Honored One
8. Mahakashyapa Honored One
9. Ananda Honored One
10. Shanavasa Honored One
11. Upagupta Honored One
12. Dhritaka Honored One
13. Michaka Honored One
14. Vasumitra Honored One
15. Buddhanandi Honored One
16. Buddhamitra Honored One
17. Parshva Honored One
18. Punyashas Honored One
19. Ashvaghosa Honored One
20. Kapimala Honored One
21. Nagarjuna Honored One
22. Aryadeva Honored One
23. Rahulata Honored One
24. Sanghanandi Honored One
25. Gayashata Honored One
26. Kumorata Honored One
27. Jayata Honored One
28. Vasubandhu Honored One
29. Manorhita Honored One
30. Haklenayashas Honored One
31. Aryasimha Honored One
32. Basiasita Honored One
33. Punyamitra Honored One
34. Prajnatara Honored One
35. Bodhidharma Honored One
36. T'ai-tsü Hui-k'o Honored One (T'ai tsu Hway kuh)
37. Chien-chih Seng-ts'an Honored One (Jien Jer Sung Tsan)
38. T a-i T ao-hsin Honored One (Da-e Dow shin)
39. T a-man Hung-jen Honored One (Da-man Hung-run)
40. Ta-chien Hui-neng Honored One (Da-jien Hway-nung)
41. Ch'ing-yuan Hsing-su Honored One (Chin-yuan Shin-su)
42. Shih-t'ou Hsi-ch'ien Honored One (Sher-to Shi-chien)
43. Yao-shan Wei-yen Honored One (Yow-shan Way-yen)

44. Yun-yen T'an-sheng Honored One (Yun-yen Tan-shung)
45. Tung-shan Liang-chieh Honored One (Dung-shan Li-ang ji-e)
46. Yun-Chu Tao-ying Honored One (Yun-ju Dow-ying)
47. T'ung-an Tao-p'i Honored One (Tung-an Dow-pe)
48. T'ung-an Kuan-chih Honored (Tung-an Guan-jer)
49. Liang-shan Yuan-kuan Honored One (Li-ang shan Yu-an guan)
50. Ta-yang Ching-hsuan Honored One (Da-yang Jing shu-an)
51. T'ou-tzu I-ch'ing Honored One (To tzuh I-ching)
52. Fu-jung Tao-k'ai Honored One (Fu wrung Dow kai)
53. Tan-hsia Tzu-ch'un Honored One (Dan shia tzuchn)
54. Chen-hsieh Ch'ing-liao Honored One (Jun shi-e Ching-li-ow)
55. T'ien-t'ung Tsun-chueh Honored One (Tein tung Sun ju-e)
56. Cho-an Chih-chien Honored One (Juh an Jer jien)
57. T'ien-t'ung Ju-ching Honored One (Tien-tung Ru-jing)
58. Eihei Dogen Honored One
59. Koun Ejo Honored One
60. Tetsu Gikai Honored One
61. Keizan Jokin Honored One
62. Gasan Joseki Honored One
63. Taigen Soshin Honored One
64. Baizan Monpon Honored One
65. Nyochu Tengin Honored One
66. Kisan Shosan Honored One
67. Morin Shihan Honored One
68. Shoshi Sotai Honored One
69. Kenchu Hantetsu Honored One
70. Daiju Soko Honored One
71. Kinpo Jusen Honored One
72. Kajin Sochin Honored One
73. Tetsuei Seiton Honored One
74. Shukoku Choton Honored One
75. Ketsuzan Tetsuei Honored One
76. Hoshi Soon Honored One
77. Goho Kainon Honored One
78. Tenkei Denson Honored One
79. Shozan Monko Honored One
80. Niken Sekiryō Honored One
81. Reitan Roryu Honored One
82. Kakujo Tosai Honored One
83. Kakuan Ryogu Honored One
84. Ryoka Daibai Honored One
85. Ungan Guhaku Honored One
86. Baian Hakujun Honored One
87. Taizan Maezumi Honored One

Daihishin Dharani

Namu Kara Tan No Tora Ya Ya Namu Ori Ya Boryo Ki Chi Shiu Ra Ya Fuji Sato Bo Ya
Moko Sato Bo Ya Mo Ko Kya Runi Kya Ya En Sa Hara Ha Ei Shu Tan No Ton Sha
Namu Shiki Ri Toi Mo Ori Ya Boryo Ki Chi Shiu Ra Ri To Bo Na Mu No Ra Kin Ji Ki
Ri Mo Ko Ho Do Sha Mi Sa Bo O To Jo Shu Ben O Shu In Sa Bo Sa To No Mo Bo Gya
Mo Ha De Cho To Ji To En O Bo Ryo Ki Ryo Gya Chi Kya Rya Chi I Kiri Mo Ko Fuji
Sa To Sa Bo Sa Bo Mo Ra Mo Ki Mo Ki Ri To In Ku Ryo Ku Ryo Ke Mo To
Ryo To Ryo Ho Ja Ya Chi Mo Ko Ho Ja Ya Chi To Ra To Ra Chiri Ni Shiu Ra Ya Sha
Ro Sha Ro Mo Mo Ha Mo Ra Ho Chi Ri I Ki I Ki Shi No Shi No Ora San Fura Sha Ri
Ha Za Ha Za Fura Sha Ya Ku Ryo Ku Ryo Mo Ra Ku Ryo Ku Ryo Ki Ri Sha Ro Sha Ro
Shi Ri Shi Ri Su Ryo Su Ryo Fuji Ya Fuji Ya Fudo Ya Fudo Ya Mi Chiri Ya Nora Kin Ji
Chiri Shuni No Hoya Mono Somo Ko Shido Ya Somo Ko Moko Shido Ya Somo Ko
Shido Yu Ki Shiu Ra Ya Somo Ko Nora Kin Ji Somo Ko Mo Ra No Ra Somo Ko Shira
Su Omo Gya Ya Somo Ko Sobo Moko Shido Ya Somo Ko Shaki Ra Oshi Do Ya Somo
Ko Hodo Mogya Shido Ya Somo Ko Nora Kin Ji Ha Gyara Ya Somo Ko Mo Hori Shin
Gyara Ya Somo Ko Namu Kara Tan No Tora Ya Ya Namu Ori Ya Boryo Ki Chi Shiu Ra
Ya Somo Ko Shite Do Modo Ra Hodo Ya So Mo Ko

New Year's Dharani

(Chant 21 times) Namu To Nen Jo Hon Myo Ganshin

Jizo Shingon Dharani

(Chant 21 times) Om Ka Ka Kabi San Ma E Sowa Ka

Fudo Myoo Dharani

No maku san man da ba za ra dan sen da ma karo shada sowa taya un tarata kanman
Nenju

Pure Dharmakaya Vairochana Buddha

Complete Sambogakaya Vairochana Buddha

Numerous Nirmanakaya Shakyamuni Buddhas

Future Maitreya Buddha

All Buddhas throughout space and time

Mahayana Saddharma Pundarika Sutra

Great Manjusri Bodhisattva Mahayana Samantabhadra Bodhisattva

Great Compassionate Avalokiteshvara Bodhisattva

All Bodhisattva Mahasattvas Maha Prajna Paramita

Kan Ro Mon (The Gate of Sweet Nectar)

Invocation for the Manifestation of the Ten Buddhas
(Everyone in Gassho)

Buddham Saranam Gacchami

Dhammad Saranam Gacchami

Sangham Saranam Gacchami

Buddham Saranam Gacchami

Dhammad Saranam Gacchami

Sangham Saranam Gacchami

Being One with the Buddhas in the Ten Directions

Being One with the Dharma in the Ten Directions

Being One with the Sangha in the Ten Directions

Being One with all the Formless Forms throughout space and time

Being One with the great Manjusri Bodhisattva

Being One with the great compassionate Avalokitesvara Bodhisattva

Being One with our original teacher, Shakyamuni Buddha

Being One with our lineage from Mahakasyapa Sonja

Being One with the Mahayana Saddharma Pundarika Sutra

Being One with Maha Prajña Paramita

Supplication for the Raising of the Bodhi Mind Vow to Feed the Hungry Spirits

Raising the Bodhi Mind, the supreme meal is offered to all the hungry spirits throughout space and time, filling the smallest particle to the largest space.

All you hungry spirits in the ten directions, please gather here. Sharing your distress, I offer you this food, hoping it will resolve your thirsts and hungers.

Prayer of Food Sharing

(Sung) I pray that all who receive this offering will return its merits to all Buddhas and to all creations through-out space and time: in this way they will be thoroughly satisfied.

Prayer of Raising the Bodhi Mind

(Spoken) I further pray that in receiving this meal all your sufferings will be eliminated, and that you will be liberated, so that being joyously reborn you will play freely in the fields of the Pure Land. Raising the Bodhi Mind and practicing the Enlightened Way, you become the future Buddhas without any further regress. Those who realize the way first, please vow to liberate all others throughout all space and time.

Prayer for Fulfilling these Vows

(Sung) I further beseech you to sustain me day and night and give me courage to fulfill my vows.

Prayer for Transferring the Merit of this Practice

(Spoken) In offering this meal, I pray that you give its merits equally to all creations in the Dharma worlds. Please transfer the merits of this offering to the Dharma world of True Reality, to unsurpassable enlightenment and to all the Buddha wisdoms.

Repeated Prayer to Attain the Enlightened Way

(Sung) With all our love, with all our spirit, and with all our might, inviting misery and suffering no longer, we vow to accomplish the Way. May all creations in the Dharma world swiftly accomplish the Buddha Way together.

Dharani for the Invitation for the Manifestation of all the Gods and Demons

NO BO BO HO RI GYA RI TA RI TA TA GYA TA YA Being one with the Unconditioned Tathagata.

Dharani of Hell Crushing and Hungry Spirit Throat Opening

OM BO HO TEI RI GYA TA RI TA TA GYA TA YA Being one with the Boundless Tathagata.

Dharani of Expansion Prayer upon the Food and Drink

NO MAKU SA RA BA TA TA GYA TA BARO KI TEI OM

SAN BA RA SAN BA RA UN Being one with all Tathagatas and Avalokitesvara Bodhisattva, please nourish and sustain us.

Dharani upon the Dharma Taste of the Sweet Nectar

NO MAKU SO RO BA YA TA TA GYA TA YA TA NYA TA OM SO RO SO RO HA RA SO RO HA RA SO RO SO WA KA Being one with the Inconceivable Body Tathagata, let the nectar of Dharma spring forth.

Dharani of Feeding All the Hungry Spirits

(Everyone in Gassho) (Repeat 14 times or until officiant completes offering)

NO MAKU SAN MAN DA BO TA NAN BAN (Repeat 7 times)

Being One with all Buddhas, I turn the water wheel of compassion.

Dharanis for Inviting the Buddhas of the Five Families

(Sanskrit is read once, English twice. Ryoban in Gassho)

Invitation for the Manifestation of the Buddhas in the Padma Family

NAMUTAHONYORAINOBO BAGYABATEIHARABOTAARA TAN NO YA TA TA GYA TA YA JO KEN TON GO FU KU CHI EN MAN Being one with all Buddhas in the Unifying spheres, integrating all families, wealth and wisdom are in abundance.

Invitation for the Manifestation of the Buddhas in the Ratna Family

NA MU MYO SHIKI SHIN NYO RAI NO BO BA GYA BA TEI SO RO BA YA TA TA GYA TA YA HA SHU RO BYO EN MAN SO KO Being one with all Buddhas in the Livelihood Spheres, extending generosity, perfection of both body and mind appears.

Invitation for the Manifestation of the Buddhas in the Buddha Family

NA MU KAN RO O NYO RAI NO BO BA GYA BA TEI AMI RI TEI A RAN JA YA TA TA GYA TA YA KAN PO SHIN JIN RYO JU KE RA KU Being one with all

Buddhas in the Formless Spheres, bodies overflow with boundless Dharma and our life is fulfilled.

Invitation for the Manifestation of the Buddhas in the Vajra Family

NA MU KO HAKU SHIN NYO RAI NO BO BA GYA BA TEI BI HO RA GYA TA
RA YA TA TA GYA TA YA IN KO KO DAI ON JIKI JU BO

Being one with all Buddhas in the Study Spheres, throats are opened and eating and drinking fully satisfy.

Invitation for the Manifestation of the Buddhas in the Karma Family NA MU RI FU I
NYO RAI NO BO BA GYA BA TEI A BA EN GYA RA YA TA TA GYA TA YA KU
SHITSU JO RI GA KI SHU Being one with all Buddhas in the Service Spheres, all sufferings of the Hungry Spirits are healed.

Officiant: OM BO JISHI TABO DA HADAYA MI All: OM BO JISHI TABO DA
HADAYA MI

Officiant: Now I have raised the Bodhi Mind.

All: Now I have raised the Bodhi Mind.

Officiant: Now I have raised the Bodhi Mind.

All: Now I have raised the Bodhi Mind. N

Dharani for Raising the Bodhi Mind

Officiant: OM SAN MA YA SA TO BAN OM SAN MA YA SA TO BAN

All: OM SAN MA YA SA TO BAN OM SAN MA YA SA TO BAN

Officiant: I am the Buddhas and they are me

All: I am the Buddhas and they are me.

Officiant: I am the Buddhas and they are me.

All: I am the Buddhas and they are me.

(Everyone in Gassho)

Gatha for Transference of Merit

By this practice I sincerely wish to extend all my love to my own being, friends, enemies, family and community, and to all creations for so much done on my behalf. (Pause) May those who practice in this sphere continue to empower, to enrich, to enjoy. (Pause) May those who have gone be released from suffering and nourish peacefulness. (Pause) May all creations in the three worlds receive loving benefactions. (Pause) May those suffering on the three paths come to atonement and be cleansed of all their ills. (Pause) May they be liberated from samsara and arise in the Pure Land together.

Dedication

Closing Verse

(Everyone in Gassho)

This is our life, The length of our days. Day and night
We meditate upon it.

Meal Gatha

Buddha was born at Kapilavastu
Enlightened at Magadah
Taught at Paranasi
Entered Nirvana at Kusinagara
Now I open Buddha Tathagatha's eating bowls
May we be relieved from self-clinging
With all sentient beings.

INO: In the midst of the three treasures with all sentient beings, let us recite the names of Buddha:

ALL:

Pure Dharmakaya Vairochana Buddha
Complete Sambhogakaya Vairochana Buddha
Numerous Nirmanakaya Shakyamuni Buddhas Future Maitreya Buddha All Buddhas throughout space and time Mahayana Saddharma Pundarika Sutra Great Manjusri Bodhisattva Mahayana Samantabhadra Bodhisattva Great compassionate Avalokitesvara Bodhisattva All Bodhisattva Mahasattvas Maha Prajna Paramita

Breakfast INO: This food comes from the efforts of all sentient beings, past and present, and its ten advantages give us physical and spiritual well-being and promote pure practice.

Lunch INO: We offer this meal of three virtues and six tastes to the Buddha, Dharma and Sangha, and to the life of the Dharma worlds.

ALL:

Gassho Bow in shashu Zazen mudra

First, seventy-two labors brought us this food. We should know how it comes to us
Second, as we receive this offering, we should

Lunch only:

Bow, make food offering

Gassho

Bow, put spoon in 1st bowl, sticks on 2nd
Bow, hold Buddha Bowl above eye level
consider whether our virtue and practice deserve it.

Third, as we desire the natural order of mind,
to be free from clinging, we must be free from greed.
Fourth, to support our life we take this food.
Fifth, to attain our Way we take this food.
All those of the spiritual worlds,
now I give you this offering. This food will pervade everywhere.

First, this food is for the three treasures.

Second, it is for our teachers, parents, nation, and all sentient beings.

Third, it is for all beings in the six worlds.

Thus we eat this food with everyone.

We eat to stop all suffering, to practice good, to save all sentient beings, and to accomplish our Buddha Way. (Begin eating.)

(When leader finishes first bowl, offering and condiments are collected. When leader puts down spatula, water is served. When leader gashos, water is collected. Ino starts:)

Gassho

ALL: The water with which I wash these bowls tastes like ambrosia;
I offer it to the various spirits to satisfy them. Om, Makurasai Svaha!

Gassho

INO: May we exist in muddy water with purity like a lotus. Thus we bow to Buddha.

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